



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Unbil Pampho. J-38
BX

7119

C75

B476424 M

THIRTY-NINTH ANNUAL REPORT

OF

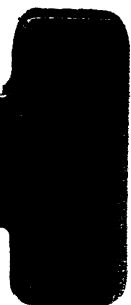
THE DIRECTORS

OF THE

AMERICAN EDUCATION SOCIETY,

PRESENTED MAY 28, 1855.





THIRTY-NINTH

ANNUAL REPORT

OF

THE DIRECTORS

OF THE

AMERICAN EDUCATION SOCIETY,

PRESENTED AT THE

ANNUAL MEETING HELD IN THE CITY OF BOSTON,

MAY 28, 1855.

BOSTON:
PRESS OF T. R. MARVIN, 42 CONGRESS STREET.
1855.

ANNUAL MEETING.

THE AMERICAN EDUCATION SOCIETY held its Thirty-Ninth Annual Meeting in the Old South Chapel, Boston, May 28, 1855, at twelve o'clock, M.

In the absence of the President, JOHN TAPPAN, Esq., of Boston, Vice President, took the chair.

The meeting was opened with prayer by Rev. SETH SWEETSER, D. D., of Worcester, Mass.

The records of the last meeting were read by the Secretary.

The Treasurer presented his Report, which was read and accepted.

The Thirty-Ninth Annual Report of the Board of Directors was presented by the Secretary, and on motion, it was

Voted, That the reading of the Annual Report be dispensed with, and that an abstract of the same be read at the public meeting this evening.

The Officers of the Society for the ensuing year were then chosen.

Rev. SAMUEL C. JACKSON, D. D., of Andover, Mass., and Rev. ISAAC P. LANGWORTHY, of Chelsea, Mass., were elected Corporate Members.

The following Rule, having been recommended by the Board of Directors, at their Quarterly Meeting October 11, 1854, it was voted that the same be adopted and added to the Rules of the Society.

New Rule to be added to Chapter VII. on Scholarships.

The Board of Directors may establish a permanent Scholarship Fund, from any legacies at any time given to the Society, and not otherwise appropriated by the donors, nor needed for current use, and may pledge the income thereof in sums not exceeding one hundred dollars a year for each

scholarship, to the Board of Directors of the Auxiliary Societies within whose limits such legacies are given, to be appropriated to them within their respective limits, so long as the great object of the Parent Society can be thereby best accomplished according to its constitution and charter.

The following Resolution was presented by Rev. BAXTER DICKINSON, D. D., of Boston, and laid over to the next annual meeting.

Resolved, That the eleventh article of the Constitution be so altered as to make seven instead of twelve a quorum for the transaction of business.

The Society then adjourned to attend the public services in the Central Church, Winter Street, at half-past seven o'clock in the evening.

Met according to adjournment.

HENRY HILL, Esq., of Boston, Vice President of the Society, in the chair.

Rev. NATHANIEL BEACH, of Millbury, Mass., offered prayer.

An Abstract of the Annual Report was read by the Secretary.

On motion of Rev. JARED B. WATERBURY, D. D., of Boston,

Voted, That the Report, an abstract of which has been read, be accepted, and that it be printed, under the direction of the Executive Committee.

A Discourse was then delivered by Rev. Professor W. G. T. SHEDD.

On motion of Rev. BAXTER DICKINSON, D. D., of Boston,

Voted, That the thanks of the Society be presented to Professor SHEDD, for his able discourse, and that a copy be requested to be printed with the Annual Report.

After uniting in a hymn, the benediction was pronounced by Rev. INCREASE N. TARBOX, Secretary of the Society.

The Society then adjourned.

THIRTY-NINTH ANNUAL REPORT

OF THE

DIRECTORS.

IN presenting their Thirty-Ninth Annual Report, the Directors of the AMERICAN EDUCATION SOCIETY, would acknowledge with gratitude the favors of a kind Providence, in the increasing prosperity of the cause which they represent. The operations of the Society for the past year have exceeded those of any year since 1842. And although it has been a year of trouble in reference to the general business of the country, so that our receipts in direct donations from the churches have been less than in some previous years, yet in consequence of the favorable condition of our Treasury at the beginning of the year, and the receipt of more than the usual amount in the form of legacies, we have been able to meet all the calls made upon us without embarrassment, and our Treasury is left in a good condition for the commencement of a new year.

Some changes have taken place in our Board during the past year, though no member has been removed by death. John Tappan, Esq., of Boston, who for the last twenty-eight years has been a member of our body, and for the last eleven years has filled the office of Vice-President of the Society, feels constrained by reason of increasing years and multiplicity of cares, to resign his place among us. Our sincere thanks are due him for his long and faithful services and generous interest in behalf of the Society. He has remained steadfast in the day of adversity as in the day of prosperity, and his name will be held by us in affectionate remembrance.

Rev. William I. Budington, formerly of Charlestown, in consequence of his removal from his former charge to a distance too great for active co-operation with us, has also tendered his resignation as a Member of the Board. During his connection with us he was a truly efficient and valuable member of the body, and we part with him with no little regret.

State of the Treasury.

The aggregate of Receipts and Expenditures, on the part of the Parent Society, during the past year, is as follows :—

Receipts from Donations, Legacies, &c., . . .	\$19,635 19
Balance on hand at beginning of the year, . . .	5,317 63
Total available funds,	\$24,952 82
Disbursements during the year,	20,627 43
Balance in the Treasury, April 30, 1855, . . .	\$4,325 39

In addition to the receipts mentioned above, there has come into our Treasury, during the year, the sum of \$3,980, under the head of legacies, which, owing to some peculiar circumstances in the case, was set aside by vote of the Directors for temporary investment, and is not therefore available for our current funds.

The operations of the Central American Education Society at New York, as reported by its Corresponding Secretary, Rev. John N. Lewis, have been as follows :—

Receipts from Donations, Legacies, &c., . . .	\$4,322 89
Balance in Treasury at beginning of the year, . . .	4,142 93
Total available funds,	\$8,465 82
Disbursements during the year,	7,566 69
Balance on hand, May 1, 1855,	\$ 899 13

The Western Education Society, at Auburn, N. Y., which is an auxiliary of the Central Education Society, reports in addition :—

Receipts,	\$1,106 36
Disbursements,	1,092 36
Balance, May 1, 1855.	\$14 00

Rev. John Patton, Secretary of the Philadelphia Education Society, has also made his Report, by which it appears that the operations of that Society, for the past year, have been as follows :—

Receipts from Donations, Legacies, &c., . . .	\$4,956 97
Balance on hand at beginning of the year, . . .	5,481 86
<hr/>	
Total available funds, . . .	\$10,438 83
Disbursements during the year, . . .	5,614 95
Invested, . . .	3,915 00
	<hr/> 9,529 95
Balance in Treasury, March 16, 1855, . . .	\$ 908 85

Combining the several Reports above given, and the condition of the whole Treasury of the American Education Society will be as follows :—

Receipts from Donations, Legacies, &c., . . .	\$30,021 41
Balance in Treasury at beginning of the year, . . .	14,942 42
<hr/>	
Total available funds, . . .	\$44,963 83
Disbursements during the year, . . .	34,901 43
	<hr/>
Balance for future use, . . .	\$10,062 40

This last-named balance includes the \$3,915 00 invested by the Philadelphia Education Society. To this is to be added the sum of \$3,980 00, temporarily invested by the Parent Society.

By the exhibition thus made, it will be seen that the operations of the Society are steadily enlarging. The sum total of receipts by the Parent Society and its Auxiliaries, for the year ending April 30, 1850, was \$28,428 80. For the year which has just closed, the amount (including the \$3,980, already mentioned) is \$34,001,41. By reference to other parts of the Report, it will be seen that there has been a still more marked advance with respect to the number of beneficiaries. The amount received by the Society for the last year has not, however, equalled that of the year previous, while the number of young men aided has been decidedly greater. At the beginning of last year, the balance in the Treasury was unusually large. It was fortunate that it was so, for the past year has been one of embarrassment in commercial affairs; and if the Society had been forced to depend strictly upon what has been

raised within the year, it would find itself now in a straitened condition. A kind Providence enabled the several Treasuries to lay by something in store during a year of plenty, for a year of comparative drought. It should be remembered, too, that from the very nature of our business, and the mode in which our operations are conducted, the money expended goes out from our Treasury in four quarterly payments; and as the close of our financial year falls between two of our quarterly meetings, our Treasury, at that time, ought to be supplied with funds to a considerable amount as a provision for the next appropriation. If the Treasury were actually empty at the close of our financial year, nothing but some unexpected interposition could enable us to meet the call which would so soon be made upon us.

Number of Young Men Assisted.

Three hundred and twenty-eight young men have been aided during the past year from the funds of the Parent Society. The number for the year previous was *two hundred and ninety-seven*. These young men have pursued their studies in connection with the following institutions:—

SEMINARIES.							
Andover,	.	.	73	Dartmouth College,	.	17	
Bangor,	.	.	37	Middlebury "	.	5	
East Windsor,	.	.	18	University of Vermont,	.	7	
New Haven,	.	.	4	Yale College,	.	24	
				Western Reserve College,	.	8	
				University of Michigan,	.	4	
			132	Wabash College,	.	10	
				Illinois "	.	2	
				Knox "	.	8	
COLLEGES.				Beloit "	.	6	
Amherst College,	.	.	71	Iowa "	.	6	
Williams, "	.	.	22	Jefferson "	.	1	
Brown University,	.	.	1	Heidelberg "	.	2	
Bowdoin College,	.	.	5				199
				In Seminaries,	.	132	
				In Colleges,	.	199	
				Third year in Phillips Academy,	.	4	
							335

Deducting such as have been counted twice in this enumeration, because they have been connected, in the course of the

year, with two different institutions, and we have the number 328 as above given.

By the report of the Central American Education Society, it appears, that *ninety-two* young men have received aid from its Treasury during the year, and *eighteen* from the Treasury of its Auxiliary, the Western Education Society at Auburn, making in all *one hundred and ten—twenty-one* more than in the year preceding.

The men under the care of the Central Society have been connected with the following institutions :—Union Seminary, New York University, Hamilton College, Union College, Princeton College, New York Central College, Bloomfield Institute, and Rev. Mr. Osborn's School, New Milford, Pa.

The Philadelphia Education Society has assisted *sixty-two* young men, during the past year—*four* more than in the year previous. The young men under its care are distributed as follows :—

Lane Seminary,	24
Union, "	7
Theological,	—31
Marietta College,	9
Delaware, "	5
Knox "	4
Hamilton "	2
Marysville "	4
Union, "	1
Collegiate,	—25
Cedar Rapids Academy,	2
Rogersville, "	1
Meadville "	1
Academical,	—4
Studying Privately,	2
Total,	62

Combining these several Reports, we have a total of exactly *five hundred* candidates for the ministry on the lists of the American Education Society for the past year—a result considerably in advance of any that has been reached for many years, and one for which we have reason to thank God and take courage.

Earnings of the Beneficiaries.

The money raised by the beneficiaries of the Parent Society for their own support, for the past year, as returned upon the

Quarterly Schedules, amounts to \$17,333. This sum is slightly less than that reported last year, though it does not differ materially from the amount annually gained in this way, for several years past.

New Applicants Received.

Ninety new applicants have been enrolled upon the lists of the Parent Society during the past year. This is *fourteen* more than were received during the year previous. The Philadelphia Education Society reports *twenty* new applicants received. The Reports from the Central and Western Education Societies do not distinguish the new beneficiaries from the old.

Increase of Beneficiaries.

The following table is designed to show the gradual increase of beneficiaries, within the past few years, on the lists of the Parent Society. The progress is very slow, but very sure and reliable.

For the year ending April 30, 1844,	our beneficiaries numbered,	230
"	" 1845,	218
"	" 1846,	238
"	" 1847,	246
"	" 1848,	275
"	" 1849,	285
"	" 1850,	294
"	" 1851,	277
"	" 1852,	294
"	" 1853,	308
"	" 1854,	297
"	" 1855,	328

The above table has reference only to the operations of the Parent Society at Boston, and that too for a limited number of years.

But in order to show the changes through which the Education Society has passed since its origin, we give below a table, exhibiting the number of beneficiaries connected with the Parent Society and its Auxiliaries, year by year, from the

beginning. This table covers the entire field of the American Education Society.

For the year ending April 30, 1816, its beneficiaries numbered				7
"	"	1817,	"	138
"	"	1818,	"	140
"	"	1819,	"	161
"	"	1820,	"	172
"	"	1821,	"	205
"	"	1822,	"	195
"	"	1823,	"	216
"	"	1824,	"	198
"	"	1825,	"	225
"	"	1826,	"	156
"	"	1827,	"	300
"	"	1828,	"	404
"	"	1829,	"	524
"	"	1830,	"	604
"	"	1831,	"	673
"	"	1832,	"	807
"	"	1833,	"	912
"	"	1834,	"	1,040
"	"	1835,	"	1,040
"	"	1836,	"	1,040
"	"	1837,	"	1,125
"	"	1838,	"	1,141
"	"	1839,	"	912
"	"	1840,	"	922
"	"	1841,	"	810
"	"	1842,	"	615
"	"	1843,	"	468
"	"	1844,	"	388
"	"	1845,	"	345
"	"	1846,	"	375
"	"	1847,	"	389
"	"	1848,	"	392
"	"	1849,	"	396
"	"	1850,	"	439
"	"	1851,	"	400
"	"	1852,	"	413
"	"	1853,	"	425
"	"	1854,	"	450
"	"	1855,	"	500

A glance at the above table will enable one to read in brief the history of our operations, and will afford very convincing proof that the Society is again in the ascending scale. One fact also should be understood, in order to read the table aright. During those years when the number of beneficiaries was so large, the Society gave aid to young men in Academies and Preparatory Schools, and a very considerable portion of the whole number were connected with such institutions. This

class of students are not now aided, except in a very few instances; so that the numbers standing against these latter years indicate more in reference to the whole number preparing for ministry, than they would do under the former policy of the Society. Nor is this all. In the experience of the Society, the greatest loss by imperfections in character, and poor scholarship, occurred in these preparatory departments. There the student had his trial. But under our present system, the candidate has this trial before he comes upon our list, and our loss from these causes is reduced to almost nothing.

Residences of our Beneficiaries.

The young men under the care of the Parent Society, for the past year, have been gathered from the following States and Countries :—

From Massachusetts,	81
“ Maine,	23
“ New Hampshire,	34
“ Vermont,	31
“ Connecticut,	28
“ Rhode Island,	4
“ New York,	35
“ New Jersey,	2
“ Pennsylvania,	7
“ Ohio,	17
“ Michigan,	7
“ Illinois,	19
“ Indiana,	7
“ Iowa,	7
“ Wisconsin,	7
“ North Carolina,	1
“ England,	2
“ Scotland,	1
“ Canada,	3
“ Constantinople,	2
“ Germany,	1
“ Unknown,	9

 328

Small number of Churches which Contribute.

The means for carrying on the operations of the Education Society have, for many years, been drawn from a very small number of churches, comparatively. Even in the State of Massachusetts, where the cause has kept its hold more firmly than any where else in the land, not more than one in four of the

Congregational churches, year by year, contribute any thing to our cause. In the other New England States, taken in the mass, not more than one in fifteen of the churches of our order contribute, on an average, yearly to the funds of the Society. Among the Congregational churches out of New England, the case is still worse; and throughout the whole field of the New School Presbyterian church, it is certainly no better. Whatever good has been effected during the last fifteen years by the American Education Society, one thing at least is sure, viz. :—there are a very large number of churches in our land, in nominal connection with us, which have not been heavily taxed to sustain this work. We discover in this fact, an occasion for sorrow, and also an occasion for joy and hope. It is a cause for sorrow, that a work of this peculiar character should not have the sympathies and aid of the churches more generally; but on the other hand, if so much has been effected—if our operations have been carried on with such a measure of vigor with so little outside support, what may be effected when the strength and interest of the church shall be rallied in behalf of this enterprise?

In reference to this general subject, the Directors of the Philadelphia Education Society in their last Annual Report remark, “While a portion of the churches have contributed liberally, and our funds have increased, we cannot avoid expressing a sincere regret, that so many have done nothing to help forward this great enterprise, either in the way of money or candidates. By examining the list of contributions furnished at the close of this Report, and comparing it with the minutes of the General Assembly, it will be at once perceived, what a meagre portion of the denomination has done any thing in the way of furthering the *Education cause*.”

State of the Auxiliaries.

Under this head, we refer only to the direct Auxiliaries on the field of the Parent Society. We have, in some of our previous Reports, given a table showing the amount received from each of these Auxiliaries, and the amount expended upon their respective fields. A still more general statement may be of use for conveying satisfactory information respecting their condition

and prospects. In some quarters, there has been a decided improvement the past year, but still it is a significant and lamentable fact, that no one of the Auxiliaries now referred to, sustains itself. In the Western portions of the country, it should not perhaps be expected that the contributions to the cause would equal the amount expended, though many of the churches of the West are doubtless able to bear their part in this enterprise, and they ought before long to learn the truth of those words of Christ, "It is more blessed to give than to receive." As the case stands, however, almost nothing comes into our Treasury from these Western churches, while the amount drawn from us to sustain the operations of the Society upon those fields is very considerable.

But when we come back to New England, we have some right to expect, that the Connecticut, the Vermont, the New Hampshire, and the Maine Education Societies, which are our Auxiliaries, should at least support themselves. And especially should this be so, when we take into view, that the amount of work to be done within the bounds of these Auxiliaries is comparatively small. The number of beneficiaries connected with institutions in these four States the past year was 117, while the number in Massachusetts alone was 170. But no one of these States has sustained its own operations.

The Connecticut Branch has contributed the largest sum. Her direct donations have amounted to \$1,484 72, and the income from funds raised and invested in that State has been \$598 12. To these items is to be added a legacy of \$267 00, making in all \$2,349 84; while there has been appropriated to the 46 students connected with her institutions, \$2,700 00. The balance, of course, has been drawn from our Treasury at Boston. The money which is contributed in Connecticut comes almost entirely from the churches in Hartford, Norwich, and New London. Here and there a church in some country town has kept up its old habits, and makes its regular contribution to the Education cause. But the instances are very scattered and rare. Such churches as do actually contribute, usually make their offerings large and generous. Considering the resources of the Congregational churches in that State, the amount of her benefactions to other causes of benevolence,

and her deep and early interest in the great work of ministerial education, we hardly know how to explain the present low condition of our cause within her bounds. No State in the Union has probably sent forth so large a number of ministers, in proportion to her population, as Connecticut, and we hope the day is not far distant when she will rally again to this work with something of her former zeal and vigor.

There has been within the bounds of the Maine Branch, during the past year, a most commendable improvement in respect to the Education cause. The churches of Maine are not generally rich, and to raise large sums of money for any cause involves more self-sacrifice than in some other States. Still we trust she will not rest satisfied with her present attainments. The amount raised within her bounds during the year is a decided advance upon some previous years, but is yet altogether insufficient to cover her own expenses. There has been raised within the State, during the year, \$892 40, while the amount appropriated to the 42 young men in her institutions, has been \$2,120 00. It is a gratifying fact in regard to this State, that a very much larger number of churches than usual, have contributed *something* during the year. In this connection we would recognize the efficient service in behalf of this cause performed by Prof. Hitchcock, of Bowdoin College, the present Secretary of the Maine Branch. The circular prepared and sent forth by him to the churches, was no doubt a quickening influence prompting many contributions which would not otherwise have been made.

In New Hampshire and Vermont, the condition of things for the past year does not differ in any marked respect, from that of several previous years. As there is no Theological institution of our order in either of these States, it always happens that a larger number of their young men are on our lists than are to be found connected with their own Colleges. We have from Vermont on our list for the past year, 31 beneficiaries, while the number connected with the two Colleges of Vermont is only 12. We have from New Hampshire on our list 34, while 17 only have been connected with Dartmouth College, the only institution in that State where our beneficiaries are found. Vermont has contributed to the cause \$263 07. To this

must be added a legacy of \$110 00, making \$373 07. To carry on the operations in that State, the sum of \$680 00 has been required. New Hampshire has contributed \$514 01, and a legacy of \$100 00 has also come from that State, making \$614 01, while \$800 00 have been expended within her bounds.

Shady Side Literature.

Within a few years, a peculiar influence has been brought to bear upon the churches, in relation to the ministry, by means of certain books which have followed each other in quick succession, and which have been extensively circulated and read. In these books, the trials, the vexations, the privations incidental to the pastoral office, have been held up in so vivid a light, as to produce in many minds a conviction that Christian young men who are pointed out in the providence of God as the natural candidates for the ministry, are not obligated to encounter such trials; and that they may, without guilt, turn aside to other callings and pursuits. Though it is not to be denied that these books have set forth evils which pressingly call for a remedy, and that they were designed mainly for a good end, yet one of their incidental effects has been to disseminate unworthy views of the ministerial office and work. Twenty-five years ago, the common sentiment in our New England community was, that when a pious young man started upon a course of public education he was almost, as a matter of course, preparing for the ministry. And when a young man, of this class, set before himself any other end than this, he felt bound to give his reasons for so doing. There might be a good and sufficient cause in his case, and he might make it so appear upon a statement of the facts; but the presumption was against him, and an explanation was called for. But of late years large numbers of pious young men in our colleges, have seemed to feel at liberty to give themselves to any other profession they might choose, asking no apology of the churches to which they belong, and offering no defence. They have regarded themselves as set free from those peculiar claims which were formerly supposed to rest upon young men of this class and condition. It is natural to attribute this

change of feeling, in some degree, to the influence of this Shady Side literature. The hardships and wrongs to which ministers are subject, and the spirit of covetousness and petty interference on the part of parishes, have been set forth in so graphic a light, that those who would otherwise be candidates for the ministry, have felt themselves authorized to turn aside to some pursuit calling for less sacrifice and self-denial. It is true, that these books did but embody a sentiment which was before widely diffused, just as a thunder storm gathers up and discharges the electricity which has before filled all the atmosphere, and pressed with a heavy weight upon the spirits of men. Let us hope that the storm is at length past, and that we may now look for a clearer and serener sky.

It is certainly a singular way to demonstrate that it is not the duty of young men to give themselves to the work of the ministry, to recount the corruptions and oppressions which still linger in our churches and parishes. One might suppose, according to the New Testament view of this subject, that herein was to be found one of the strong reasons why men should be urged into the ministry. "They that be whole need not a physician, but they that are sick." Dr. Increase Mather, when he resigned the presidency of Harvard College in 1701, in his farewell sermon to the students, addressing those who were in a course of preparation for the ministry, said, "Let the glorifying of the Lord Jesus Christ, and not any worldly considerations, induce you to devote yourselves unto the Evangelical Ministry, which you have before you. 'Tis true, 'tis an honorable calling which you are entering upon. To be Ambassadors of Christ, who is the King of kings, is to be in an honorable station. The greatest persons on earth have not thought it beneath them to preach the word of the God of heaven. The king in Jerusalem, and as great a king as ever they had, is called, *The Preacher*. Ecclesiastical writers affirm Titus to have been of a noble extraction among the Cretans. * * * But you must not propose the honors of this world in what you undertake. No, but expect rather to be despised and rejected of men; rather to have all manner of indignities heaped upon you.

"As little may you propose the riches of this world. The

low and mean intention of *getting a living*, must not be the chief thing in your eye. You may, no doubt, gain much more wealth, by betaking yourselves to some other employments. Yea, poverty, narrow and humbling circumstances and grievous defraudations from an unthankful people, are what you must look for. You must count it honor enough and riches enough if Christ may have service from you."

If a spirit like this largely pervaded the church, there would be no lack of young men for the work of the gospel ministry.

Education Societies needed now more than formerly.

The changes which have gradually taken place in this country, in respect to price of board, general cost of living, etc., render it still more difficult now, than in former years, for a young man who is poor, to obtain a public education without help from some quarter. These changes may not affect injuriously the mere laboring man, as there will always be a tendency in the price of labor to follow hard after the general advance in other things. But the student, during his course of education, is a *consumer*, and not to any great extent a *producer*; so that he has to suffer for the increased expenses of living, without having it in his power to take advantage (except to a very limited degree) of the increased price of labor. During a few months of his college course he may engage in teaching at the present advanced rate of wages. But the increased draft on the other side is steady and long-continued, and for this there is in his experience no adequate compensation. For reasons like this, some agency like that of our Society is more imperatively needed now, than it was years ago. And it is found as a matter of fact, that a larger proportion of those who are now fitting for the ministry, are driven to this source for relief, than in the earlier periods of the Society's existence. There have been times when the lists of the Society's beneficiaries were swelled by a much larger number of names than now. But there was, at the same time, a still larger number on their way to the ministry whose names were not found upon these lists. As the case now stands however, in all this part of the country, more than half of all the candidates for the ministry, of our

order, in the Colleges and Theological Schools, are connected with our Society. There never has been a time, probably, during the whole period of the Society's existence, when so large a proportion of those studying for the ministry were the recipients of our aid, as now.

It is not true, therefore, as some have suggested, that the great work of the Education Society is done, and that it may safely suspend its operations. On the other hand, it is difficult to foresee a time, when this agency will not be demanded, if not in this precise form, in some form equivalent. In a land like this, blessed with such Educational and Christian Institutions, there will always be many poor and pious young men, of rich natural endowments and the finest qualities of character, who are pointed out by the providence of God as fit candidates for the ministerial office, but who will need a helping hand, that they may be suitably trained and prepared for this great work.

Revivals in Colleges.

Several of our Colleges have recently been favored with the special presence of the Spirit, and a goodly number of young men, connected with them, have been hopefully converted. Such seasons of refreshing from the Lord in these institutions, have the most intimate connection with the enterprise in which we are engaged. A very large proportion of those who are converted under circumstances like these, give themselves to the work of the ministry. Such has been the fact in all the past experience of the country. It has been found by actual inquiry, that a very large number of the living ministers of our land were converted during their collegiate course. When the subject of religion powerfully occupies the thoughts of an unconverted student in College, one of the questions which almost always will arise in the mind, is, 'Can I, must I be a minister?' And when the struggle ends, when the soul bows humbly before God, and Christ is owned and received as "the chiefest among ten thousand," the *great* decision has carried with it the other decision. Almost, as a matter of course, the young man resolves to give himself to the ministerial work.

But these revivals in our Colleges, operate also in another

way to increase the candidates for the ministry. Of late there has been a large number of professors of religion in our Colleges, who were wavering in their purposes—undecided what to do. Not a few of this class had resolved *not* to study for the ministry. But when the Spirit of God enters one of these institutions, these men are called to earnest self-examination and reflection touching their plans and purposes in life, and their consciences, thus awakened, will not rest until they resolve to become heralds of the Cross of Christ. Nothing short of a thorough revival of religion would have fixed them in this determination. In such seasons the soul is nerved with new courage, and made strong to encounter and overcome all obstacles for the sake of preaching Christ and him crucified.

The importance of these revivals in our Colleges, in their bearing upon the well-being and progress of the church, can hardly be over-rated. The close connection which some of the revivals above referred to had with the day set apart for prayer for Colleges, suggests that promise of God, which he uttered by the mouth of Isaiah, "And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear."

Nature of our Work.

The enterprise in which we are engaged is one of a peculiar character, taxing the faith and patience of men far more than many of the other benevolent enterprises of the day. *Results* are often so far separated, in time, from their *causes*, that men forget the connection existing between the two. There are many modes of doing good, some of which promise an almost immediate return, while others look on for their results to distant years and even to coming generations. Multitudes of men, will engage heartily in works of the former class, who, through lack of faith, cannot be brought to apply themselves to the latter. Hardly a man can be found, so hard-hearted that he will not stop to relieve a case of personal distress and pain which is brought directly before his eye. And yet there are large numbers of men who could never be brought to do any thing to relieve that wide physical distress which they know must exist all the while among their fellow-men, but which is not brought to

their immediate notice. Much less could they be brought to make provision for such relief in the distant future. Still smaller is the number of those whose sensibilities move them to efforts to relieve the moral woe and wretchedness under which the race is groaning, and of these it is far easier for most to work where their influence will be felt immediately, than where the results are distant.

Now the enterprise in which we are engaged, is one which looks onward all the while to the future. We take a young man, whom we hope the grace of God has sanctified; in faith and in prayer, to fit and prepare him for the high and responsible station of a Christian minister. Years must intervene before he can enter upon the duties of his sacred office. He may have deceived himself and deceived us, as to the strength and genuineness of his purpose. Or, before he reaches the goal at which he is aiming, his health may fail, and his prospects be blasted. Or, he may be cut off by sudden death, at any time during this long course of preparation. If he reaches the sacred office, he may not prove himself the wise and judicious minister we had hoped. Faults of judgment and of character may reveal themselves by trial, which could not be discovered at the outset. Such dangers are unavoidable. They are incidental to every enterprise of this general character. But in every good work of this kind, involving something of hazard, of faith and patience, there are laws of compensation which abundantly repay us for all our toil. He that plants a tree, either for fruit or for shade, performs a work of faith. He must wait long and patiently for the full result of his care and labor. He must, of necessity, hazard more than if he were endeavoring to raise some plant which comes to its maturity in a single summer and passes away. It may perish in its first years, from excess of heat or excess of cold. Even after it has attained to greater strength, the winds in some passing gale may uproot it, or the lightnings from heaven blast it. But when, after the slow lapse of years it reaches its maturity, then this law of compensation begins to appear. The man is rewarded for his patience and care by a result which, under ordinary circumstances, is to remain permanent, for a long time to come. Year by year, it is to live on, affording him its fruit

or its shade, ministering comforts and blessings to him, even to his old age, and to his children after him. On the other hand, the plants which are quickly brought to perfection, which are reared with little hazard of failure and loss, as quickly pass away, and must be perpetually re-produced. This law applies with all its force to the work in which we are engaged. After the candidate for the ministry has been carried through all the stages of his education, and has reached the sacred office, under the ordinary conditions of life and health he is to remain for many years, a permanent source of healthy and life-giving influences. He goes forth into the world fitted by the grace of God and by human culture to act widely upon the minds and hearts of his fellow-men for God and the truth ; and that too for a lifetime. If any one would have a clear conception how silently, and yet how powerfully a work like that in which we are engaged affects the church and the world at large, let him bear in mind, that nearly one half of the missionaries now laboring in the various Foreign Missionary fields under the care of the American Board, were prepared and brought forward for their work in this way ; that one third of all the laborers in our great Home Mission field belong to the same class, and that not much less than one third of all the ministers in connection with the Congregational and New School Presbyterian bodies in this country once received the aid and were under the watch and care of the American Education Society.

There is also another phase of this law of compensation, which is strikingly exhibited in a work like ours. It often happens, it must in the nature of things happen, that some young man who has been encouraged and brought forward for the ministry, disappoints the expectations of his friends. Either his character does not bear the severe tests to which it is exposed in his course of education ; or his intellectual powers are proved to be of an inferior order, not susceptible of the ordinary measure of cultivation and development ; or he fails through lack of judgment and discretion. These things will occur, both within the circle of our operations, and outside of this circle. But on the other hand, it often happens that a young man who has been carried through this process of education, far surpasses the most sanguine expectations. He

becomes a "burning and shining light in the world," and by his Christian zeal and eminent measure of influence helps to mould the character of large masses of his fellow-men. There are many men now living, whose names are on our list of beneficiaries, to whom this remark will strictly apply. They are known throughout the Christian world as the useful and honored servants of the Lord Jesus Christ. "In a great house, there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor."

We are confident that no one, who understands the facts in the case, and who is capacitated for wide and comprehensive views, can fail to discern the vital relation of this Society to the progress of the Redeemer's kingdom. It is impossible, of course, for any human eye to trace out all its influence, and separate it from the great sum of influences by which the world is acted upon. But the work of the Society is in its very nature so fundamental, that its influence for good, and that too on the widest scale, cannot be questioned.

LIST OF SCHOLARSHIPS,
BELONGING TO THE
AMERICAN EDUCATION SOCIETY.

<i>Names.</i>	<i>By whom given.</i>	
Phillips	*Hon. William Phillips	Boston, Mass.
Safford	Hon. Daniel Safford	do.
Palmer	*Mr. Simeon Palmer	do.
Tappan	Mr. John Tappan	do.
Bumstead	Mr. Josiah Bumstead	do.
Martyn	*Mr. A. P. Cleveland and *Mr. James Means	do.
Cutler	Hon. Pliny Cutler	do.
Hubbard	*Hon. Samuel Hubbard	do.
Richard Cobb	*Mr. Richard Cobb	do.
Edward Henry Cobb	*Mrs. Mehitable Cobb	do.
Parker	Mr. Ebenezer Parker	do.
Proctor	Mr. John C. Proctor	do.
Train	Mr. Samuel Train	do.
Josiah Wheelwright	*Mr. Lot Wheelwright	do.
Dwight	Ladies of Park Street Church and Society	do.
Winser	Ladies of Old South Church and Society	do.
Green	Ladies of Union Church and Society	do.
Beecher	Ladies of Bowdoin Street Church	do.
Marblehead	Mrs. Hannah Reed	Marblehead
Marblehead Union	Donors in	do.
Bartlett Judson	*Rev. Samuel Judson	Uxbridge.
Porter	*Rev. Ebenezer Porter, D. D.	Andover.
Brown	*Moses Brown, Esq.	Newburyport
Banister	*Hon. William B. Banister	do.
First Dorchester	*Rev. John Codman, D. D.	Dorchester.
Morse	Members of the First Church and Society	Charlestown.
Warren	*Isaac Warren, Esq.	do.
Osgood	Gentlemen of Rev. Dr. Osgood's Chh. and Soc.	Springfield.
Lathrop	Members of First Church and Society	West Springfield.
Worcester	Members of the Tabernacle Church and Society	Salem.
Brown Emerson	Members of Rev. B. Emerson's Church and Soc.	do.
New England	*Mr. John B. Lawrence	do.
Wilde	Mr. Levi Wilde	Braintree.
Dudley Cooke	*Oliver D. Cooke, Esq.	Hartford, Conn.
Lavenham	Four Gentlemen in Rev. Dr. Hawes's Society	do.
Hawes	Ladies of Rev. Dr. Hawes's Church and Society	do.
Wilcox	Gentlemen of North Church and Society	do.
Yale College	Officers and Students of Yale College	New Haven.
Taylor	Gentlemen of First Church and Society	do.
Henry Stillman	Congregational Church and Society	Wethersfield.
Asahel Hooker	Church and Society	Norwich city.
John D. Dunlap	*Mr. David Dunlap	Brunswick, Me.
Payson	Ladies of	Portland.
Ellingwood	North Congregational Church and Society	Bath.
Dartmouth	Inhabitants of	Hanover, N. H.
John Bartlett	*Mr. John Bartlett	New Ipswich.
Baltimore	Young Men of	Baltimore, Md.
Devonshire	A Lady in	Great Britain.
Fay	*Mr. Benjamin Fay	Westborough, Ms.

ORGANIZATION OF THE AMERICAN EDUCATION SOCIETY, 1855.

<i>Name.</i>	<i>Form- ed.</i>	<i>President.</i>	<i>Secretary.</i>	<i>Treasurer.</i>	<i>Annual Meeting.</i>
American Education Society,	1815	Rev. Heman Humphrey, D. D.	Rev. Increase N. Tarbox.	Stephen T. Farwell, Esq., Boston,	In May.
Maine Ed. Society,	1818	Rev. J. W. Edgingwood, Bath.	Rev. Asaell D. Hitchcock, Brunswick.	Prof. Wm. Smyth, Brunswick,	4th Wednesday in June.
New Hampshire Ed. Society,	1836	Rev. N. Lord, D. D., Hanover,	Prof. Samuel G. Brown, Hanover,	Hon. Samuel Morrill, Concord,	4th Tuesday in August.
Vermont Ed. Society,	1830		Rev. A. G. Pease, Norwich.	Joseph Warner, Esq., Middlebury,	3d Tuesday in June.
Connecticut Ed. Society,	1836	Hon. Thomas Day, Hartford,		Edward Goodwin, Esq., Hartford,	3d Tuesday in June.
Central Am. Ed. Society, N. Y.	1816	Hon. Jos. Hornblower, Newark, N. J.	Rev. John N. Lewis, New York,	William A. Booth, Esq., New York,	3d Thursday in May.
Philadelphia Ed. Society, N. Y.	1835	Ambrose White, Esq.	Rev. John Patton, Philadelphia.	William Parves, Esq., Philad.	3d Thursday in May.
Western Ed. Society, N. Y.	1817		Rev. Samuel M. Hopkins, Auburn,	William Holmes, Esq., Auburn,	3d Tuesday in June.
Western Reserve Ed. Soc., O.	1839	Rev. Ansel R. Clark, Huntington, O.	Rev. Wm. C. Clark, Cuyahoga Falls,	Rev. Newton Barrett,	Oct. during sess. Synod.
Indiana Ed. Society,	1829	{ Rev. John M. Dickey, New Wash- ington,	Prof. E. O. Hovey, Crawfordsville,	Prof. Caleb Mills, Crawfordsville,	During the session of Synod of Indiana.
Illinois Ed. Society,	1846	David A. Smith, Esq., Jacksonville,	J. W. Lathrop, Esq., Jacksonville,	J. W. Lathrop, Esq., Jacksonville,	June, at Com. of Ill. Coll- [in June]
Barnstable County, Ma.	1833	Hon. Elisha Doane, Yarmouth,	Rev. John G. Haff, South Egremont,	Dea. Joseph White, Yarmouth.	Wednesday suc. 1st Mon.
Berkshire County,	1816	Rev. A. Peters, D. D., Williamstown,	Rev. Anson McLoud, Topsfield,	Rev. John Todd, D. D., Pittsfield,	2d Wednesday in July.
Essex South,	1833		Rev. David T. Kimball, Ipswich,	David Choate, Esq., Essex,	
Essex North,	1833		Rev. Theoph. Packard, Jr., Shelburne,	Mr. James Caldwell, Newburyport,	
Franklin County,	1815	Rev. Gardner B. Perry, D. D., Bradford.	Rev. William Bement, East Hampton,	Mr. C. J. J. Ingersoll, Greenfield,	October.
Hampshire County,	1815	Hon. S. Maxwell, Charlemont,	R. Chapman, Esq.	Hon. Lewis Strong, Northampton,	3d Wed. in October.
Hampden County,	1832	Rev. John Woodbridge, D. D., Hadley,		Mr. E. Bigelow, Springfield,	October.
Religious Charitable Soc. of {	1838		Rev. Charles Packard, Lancaster,	Dea. Curtis Lawrence, Groton.	
Middlesex North & Vicinity, }	1816	Rev. Calvin Hitchcock, D. D., Wrentham.			In August.
Norfolk County,	1833	Andrew Mackie, M. D., New Bedford,	Rev. Ebenezer Gay, Bridgewater,	Col. Alexander Seabury, N. Bedford.	3d Thursday in June.
Old Colony Ed. Society,	1833	Hon. Josiah Robbins, Plymouth,		Dea. Morton Eddy, Bridgewater,	
Plymouth County,	1833			Dr. L. S. Whipple.	
Ed. Soc. of Taunton & Vicinity	1833				
South Conf. of Chhs. Middlesex					
Worcester Central,	1830		Rev. Richard M. Chipman, Athol,	Hon. Abijah Bigelow, Worcester.	
Edn. Society in Worcester				Mr. Moses Chamberlain, Templeton.	
North Association,	1830				

OFFICERS OF THE SOCIETY.

PRESIDENT.

REV. HEMAN HUMPHREY, D. D.

VICE PRESIDENT.

HENRY HILL, Esq.

DIRECTORS.

REV. GEORGE W. BLAGDEN, D. D.	REV. SETH SWEETSER, D. D.
EBENEZER ALDEN, M. D.	REV. DANIEL R. CADY.
REV. WILLIAM A. STEARNS, D. D.	REV. INCREASE N. TARBOX.
HON. JOEL GILES.	REV. SAMUEL C. JACKSON, D. D.
JULIUS A. PALMER, Esq.	REV. ISAAC P. LANGWORTHY.
REV. JARED B. WATERBURY, D. D.	

SECRETARY.

REV. INCREASE N. TARBOX.

TREASURER.

STEPHEN T. FARWELL, Esq.

AUDITOR.

HARDY ROPES, Esq.

EXECUTIVE COMMITTEE.

REV. GEORGE W. BLAGDEN, D. D.	REV. JARED B. WATERBURY, D. D.
HON. JOEL GILES.	HENRY HILL, Esq.

And the SECRETARY.

FINANCIAL COMMITTEE.

HON. JOEL GILES.	JULIUS A. PALMER, Esq.
EBENEZER ALDEN, M. D.	and the TREASURER.

Honorary Vice Presidents, by Election.

Rev. JEREMIAH DAY, D. D., LL. D. New Haven, Ct.
 Rev. ELIPHALET NOTT, D. D., LL. D. Pres. Union College.
 *Rev. JOSHUA BATES, D. D. Dudley, Ms.
 Rev. HENRY DAVIS, D. D. Clinton, N. Y.
 Rev. DANIEL DANA, D. D. Newburyport, Ms.
 Rev. WILLIAM ALLEN, D. D. Northampton, Ms.
 Rev. LYMAN BEECHER, D. D. Pres. Lane Seminary.
 Rev. NATHAN LORD, D. D. Pres. Dartmouth College.
 *Rev. LEONARD WOODS, D. D. Prof. Theological Seminary, Andover.
 Rev. JAMES M. MATTHEWS, D. D. New York.
 *Rev. SERENO E. DWIGHT, D. D. New York.
 Rev. JOSEPH PENNY, D. D. Nyack, N. Y.
 Rev. JOHN WHEELER, D. D. Burlington, Vt.
 Hon. THEODORE FRELINGHUYSEN, LL. D. President of Rutgers College, N. J.
 Rev. ROBERT H. BISHOP, D. D. Pres. Miami University.
 Rev. GEORGE E. PIERCE, D. D. Pres. Western Reserve College.
 Rev. BENNET TYLER, D. D. Pres. Connecticut Theol. Institute.
 Rev. ENOCH POND, D. D. Prof. Theol. Seminary, Bangor.
 Rev. EDWARD BEECHER, D. D. Boston.
 *Rev. JUSTIN EDWARDS, D. D. Andover.
 Rev. THOMAS MCAULEY, D. D. New York.
 Rev. MARK HOPKINS, D. D. Pres. Williams College.

Hon. THOMAS S. WILLIAMS, LL. D. Hartford, Ct.
 HENRY DWIGHT, Esq. Geneva, N. Y.
 Hon. EDMUND PARKER, Nashua, N. H.
 Rev. WILLIAM JENES, D. D. Boston.
 Rev. WILLIAM PATTON, D. D. New York.

Honorary Vice Presidents, by the donation of five hundred dollars and over.

*Hon. WILLIAM PHILLIPS, Boston, Ms.	*Mr. MOSES BROWN, Newburyport.
*Mr. DAVID DUNLAP, Brunswick, Maine.	*Mr. DANIEL METCALF, Lebanon, Ct.
*Hon. SAMUEL HUBBARD, LL. D. Boston, Ms.	*Mr. SIMEON PALMER, Boston, Ms.
*Mr. RICHARD COBB, do.	Hon. PLINY CUTLER, do.
*Rev. EBENEZER PORTER, D. D. Andover.	*Hon. SAMUEL T. ARMSTRONG, do.
*JOHN WHITEHEAD, Esq. Burk co. Ga.	*Rev. JOHN CODMAN, D. D. Dorchester.
*Rev. SAMUEL JUDSON, Uxbridge, Ms.	*Hon. WM. B. BANISTER, Newburyport.
Mr. JOSIAH BUMSTEAD, Boston.	*DAVID MACK, Esq. Middlefield.
Hon. DANIEL SAFFORD, do.	Dr. *JESSE WHEATON, Dedham.
Mr. SAMUEL TRAIN, do.	Mr. LEVI WILD, Braintree.
*Mr. OLIVER D. COOK, Hartford, Ct.	*Mr. JONATHAN NEWCOMB, do.
*Mr. LOT WHEELWRIGHT, Boston, Ms.	Rev. WALTER H. BIDWELL, New York.
JOHN TAPPAN, Esq. do.	Mr. JOSEPH KEITH, Enfield.
*Mr. AARON P. CLEVELAND, do.	Mr. HENRY S. WARD, Middletown, Ct.
Mr. JOHN C. PROCTOR, do.	

Presidents of Auxiliary Societies, who are ex officio Members of the Parent Society, and Honorary Members of the Board of Directors.

Rev. J. W. ELLINGWOOD, President of Maine Education Society.
 Rev. NATHAN LORD, D. D., President of New Hampshire Education Society.
 Hon. THOMAS DAY, President of Connecticut Education Society.
 Hon. JOSEPH HORNBLOWER, LL. D., President of Central Am. Ed. Society, N. Y.
 Rev. ANSEL R. CLARK, President of Western Reserve Education Society.
 AMBROSE WHITE, Esq., President of Philadelphia Education Society.
 Rev. JOHN M. DICKEY, President of Indiana Education Society.
 DAVID A. SMITH, Esq., President of Illinois Education Society.

Honorary Members, constituted such since 1854.

Rev. Marshall B. Angier, Hopkinton, N. H.	Dea. Curtis Lawrence, Groton, Ms.
Rev. Levi A. Field, Marlborough, Ms.	Mr. Edward Payson, New York, N. Y.
Rev. William B. Hammond, Braintree, Ms.	Rev. L. Thompson, Amesbury, West, Ms.
Rev. Charles D. Herbert, Mont Vernon, N. H.	Rev. J. W. Wellman, Derry, N. H.

EXAMINING COMMITTEES.

<i>Andover Theological Seminary, Ms. . . .</i>	{ Rev. CALVIN E. STOWE, D. D. { Rev. JOHN L. TAYLOR. { Rev. WILLIAM G. T. SHEDD.
<i>Amherst College, Ms.</i>	{ Rev. WILLIAM A. STEARNS, D. D. { Prof. EBENEZER S. SNELL. { LUKE SWEETSER, Esq.
<i>Williams College, Ms.</i>	{ Rev. MARK HOPKINS, D. D. { Prof. ALBERT HOPKINS. { Mr. SEYMOUR WHITMAN.
<i>Bangor Theological Seminary, Me. . . .</i>	{ Rev. ENOCH POND, D. D. { Rev. GEORGE SHEPARD, D. D. { Rev. JOHN MALTBY.
<i>Bowdoin College, Me.</i>	{ Prof. WILLIAM SMYTH. { Prof. ALPHEUS S. PACKARD. { Rev. GEORGE E. ADAMS. { Rev. JOHN W. ELLINGWOOD.

<i>Waterville College, Me.</i>	{ Rev. DAVID N. SHELDON. Prof. GEORGE W. KEELY.
<i>Brown University, R. I.</i>	{ Rev. FRANCIS WAYLAND, D. D. Rev. JONATHAN LEAVITT. JOHN KINGSBURY, Esq.
<i>Dartmouth College, N. H.</i>	{ Rev. NATHAN LORD, D. D. Prof. IRA YOUNG. Prof. EDWIN D. SANBORN. Rev. JOHN RICHARDS, D. D.
<i>University of Vermont,</i>	{ Rev. WORTHINGTON SMITH, D. D. Prof. CALVIN PEASE. Mr. WILLIAM WARNER.
<i>Middlebury College, Vt.</i>	{ Rev. BENJAMIN LABAREE, D. D. Rev. R. S. KENDALL.
<i>Yale College, Ct.</i>	{ Rev. THEODORE D. WOOLSEY, D. D. Rev. JEREMIAH DAY, D. D. Rev. CHAUNCEY A. GOODRICH, D. D. Rev. LEONARD BACON, D. D. HENRY WHITE, Esq.
<i>Connecticut Theological Institute,</i>	{ Rev. BENNET TYLER, D. D. Rev. WILLIAM THOMPSON, D. D. Rev. EDWARD W. HOOKER, D. D.
<i>Western Reserve College, O.</i>	{ Rev. GEORGE E. PIERCE, D. D. Prof. HENRY B. HOSFORD. WILLIAM PETTINGILL, Esq.
<i>Wabash College, Ind.</i>	{ Rev. CHARLES WHITE, D. D. Prof. CALEB MILLS. Rev. JAMES H. JOHNSON.
<i>Illinois College, Ill.</i>	{ Rev. JULIAN M. STURTEVANT. Rev. L. M. GLOVER. Rev. TRUMAN M. POST.
<i>Knox College, Ill.</i>	{ Rev. JONATHAN BLANCHARD. Rev. GEORGE W. GALE. Rev. JOHN WATERS.
<i>Michigan University,</i>	{ Rev. HENRY B. TAPPAN, D. D. Rev. WILLIAM C. CURTIS.
<i>Beloit College, Wisconsin,</i>	{ Rev. A. L. CHAPIN. Rev. JOSEPH EMERSON. Rev. H. N. BRINSMADE, D. D.
<i>Iowa College, Iowa,</i>	{ Rev. EPHRAIM ADAMS. Rev. ERASTUS RIPLEY. Rev. DANIEL LANE.
<i>Heidelberg College, O.</i>	{ Rev. W. K. ZIEBER. Rev. J. H. GOOD. Rev. H. J. RUETENIK.

PHILADELPHIA EDUCATION SOCIETY.

<i>Lane Seminary, O.</i>	{ Rev. D. H. ALLEN, D. D. Rev. HENRY SMITH, D. D. Rev. SAMUEL W. FISHER, D. D.
<i>Marietta College, O.</i>	{ Pres. J. W. ANDREWS. Rev. THOMAS WICKES, Col. MILLS.
<i>Delaware College, Del.</i>	{ Pres. DANIEL KIRKWOOD, LL. D. Rev. Mr. COLLINS. Col. JAMES L. MILES.
<i>Yellow Springs Col. Ins., Iowa,</i>	{ Rev. W. H. WILLIAMS. Rev. THOMPSON BIRD.
<i>Marysville College,</i>	{ Rev. J. J. ROBINSON. Rev. JOHN S. CRAIG. Major TOOLE.

CONSTITUTION
OF THE
AMERICAN EDUCATION SOCIETY.

THE object of this Society is to educate pious young men for the gospel ministry.

ARTICLE I.* Any person who shall subscribe and shall pay into the Treasury at one time, one hundred dollars, and if a clergyman, forty dollars, shall be an honorary member; and shall have a right to sit and deliberate in all meetings of the Society. But all members hereafter added to the Society, who shall be entitled to vote, shall be chosen by ballot at an annual meeting.

ART. II. A permanent fund, consisting of bequests, legacies, and donations, given for this special purpose, shall be formed by the Directors.

ART. III. There shall annually be chosen, by ballot, a President, Vice President, Treasurer, and Secretary, who shall also be Clerk, and such other officers as may be found necessary; who shall continue in office till others shall be chosen in their stead.

ART. IV. This Society shall, from time to time, by ballot, elect such a number of honorary Vice Presidents as they may judge expedient.

ART. V. The Society shall annually appoint, by ballot, eleven Directors; who, together with the President and Vice President of the Society, shall constitute a Board of Directors, five of whom shall constitute a quorum at any meeting regularly convened. It shall be the duty of this Board to increase the funds of the Society, by soliciting themselves, and by appointing and instructing agents to solicit, the aid requisite to achieve the object in view. This Board shall have the power of appropriating all monies for the support of beneficiaries; of examining and selecting candidates for patronage; of appointing

* As amended May, 1826.

committees to examine and recommend its applicants living in distant parts; and, generally, of transacting all business necessary for the furtherance of the objects of this Society, not otherwise herein provided for. The Directors shall also keep a fair record of their proceedings, and annually make report of their transactions to the Society.

ART. VI. Qualified candidates may be aided, in each stage of preparatory education for the ministry; but, except in very singular cases, no applicant shall be assisted, even in the first stage, who shall not produce, from serious and respectable characters, unequivocal testimonials of hopeful piety, promising talents, and real indigence; nor shall any person be continued on this foundation, whose instructor or instructors, except in very special cases, shall not annually exhibit to the Directors, satisfactory evidence, that in point of genius, diligence, literary progress, morals, and piety, he is a proper character to receive aid from these sacred funds; in addition to which, each beneficiary, after his admission into any college, shall annually exhibit to the Directors, a written declaration, that it continues to be his serious purpose to devote his life to the gospel ministry.

ART. VII. Any person who has been assisted by this Society, and whose name shall be stricken from the list of beneficiaries, because of misconduct, or other deficiency in regard to the qualifications required by the Constitution, and the Rules of the Directors;* or, who shall have concluded not to devote himself to the gospel ministry, shall, within a reasonable time, refund the sum expended for his education, with lawful interest, whenever required by the Directors.

ART. VIII. The President, and in his absence, the Vice President, in concurrence with three of the Directors, shall have power to call special meetings of the Society.

ART. IX. The Treasurer shall be bound with two sureties, in a reasonable sum, to be determined by the Directors, to the faithful discharge of his duty. He shall vest the property of the Society in the safest and most productive forms; make payments and advances of money, from time to time, agreeably to the orders of the Directors; and annually render to the Society a written account of all receipts and expenditures within the year, of the amount of its funds, and of the manner in which they are vested:—this account to be previously examined and approved, in writing, by a Committee of the Society, annually chosen for the purpose. He shall also give to the Directors, whenever they request it, a particular account of the state of the Treasury.

ART. X. The Society shall meet annually at such time and place

* The Rules of the Directors are printed in a pamphlet, which may be obtained by application at the Rooms in Boston. They contain minute instructions in regard to all the operations of the Society.

as the Directors shall appoint, to elect officers, to hear the report of the Directors and of the Treasurer, and to transact other necessary business.

ART. XI. At all meetings of the Society, twelve members shall be requisite to constitute a quorum; and every meeting of the Society, and of the Directors, shall be opened with prayer.

ART. XII. The Presidents of all Societies, auxiliary to this, which shall pay annually one thousand dollars into the Treasury of this Society, shall be, ex-officio, honorary Vice Presidents of this Society.

ART. XIII.* Whenever a Society shall be formed, by the inhabitants of any State or district, which shall adopt the essential principles of this Constitution, especially the provisions of the sixth article, as the basis of its own, such Society, upon the due notice of its existence, and desire of union, may be received, by a vote of the Directors, as an Auxiliary of the American Society.

Every such Auxiliary Society shall possess the right of appointing its own officers, including a Board of Directors and a Treasurer; and also the right of appropriating its own funds for the assistance of beneficiaries, who shall have, in all respects, the requisite qualifications. Every candidate for such assistance shall be examined by a committee of three competent men, two of whom shall be appointed by the Directors of said Auxiliary Society, and one, by the Directors of this Society; and, if approved, may prosecute his studies, preparatory to the ministry, under the immediate superintendence of the Directors of said Auxiliary Society; or, if they shall deem it expedient, such candidate may be committed to the charge of the Directors of this Society. All monies of any Auxiliary Society, not appropriated as above, shall be transmitted to the general treasury; and whenever the exigencies of such Society shall exceed its own resources, it may apply for assistance to the Directors of this Society.

ART. XIV. Presidents of Auxiliary Societies shall be, ex-officio, members of this Society, and also honorary members of the Board of Directors.

ART. XV. The Directors shall have power to supply any vacancies that may occur in their own Board, or in the officers of the Society, till the next annual meeting.

ART. XVI. No alteration of this Constitution shall be made, except on recommendation of the Directors, and by vote of three-fourths of the members present, at an annual meeting; or unless the proposed alteration shall have been submitted to the Society, in writing, at a previous meeting.

* As amended May, 1850.

FOREIGN MISSIONARIES.

THE following Foreign Missionaries, one hundred and twenty-nine in number, were assisted in their education for the ministry by the American Education Society. About fifteen others, making in all one hundred and forty-four, were assisted by the Auxiliaries, before they became connected with the Parent Institution as they now are.

Andrew Abraham, South Africa
 Henry M. Adams, Gaboon
 William Aitchison, China
 William Arms, Borneo
 Dyer Ball, China
 J. M. Ball, Armenians
 Henry Ballantine, Mahrattas
 William P. Barker, Mahrattas
 Joseph W. Barr, Africa
 Albert G. Beehee, Armenians
 William A. Benton, Syria
 Asher Bliss, Cattaraugus Indians
 Edwin E. Bliss, Armenians
 Isaac G. Bliss, do
 Isaac Bliss, Sandwich Islands
 Frederick H. Brewster, China
 Horatio Bryant, Athens
 James C. Bryant, South Africa
 Rufus F. Buell, Corfu
 Ebenezer Burgess, Mahrattas
 Albert Bushnell, West Africa
 Jesse Caswell, Siam
 John E. Chandler, Madura
 Henry Cherry, Madura
 Ephraim W. Clark, Sandwich Islands
 William Clark, Armenians
 George W. Coan, Nestorians
 Joseph G. Cochran, do
 Daniel T. Conde, Sandwich Islands
 Edward Cope, Ceylon
 Oliver Crane, Armenians
 Seneca Cummings, China
 E. T. Doane, Micronesia
 Justus Doolittle, China
 Cushing Eells, Oregon Indians
 John S. Emerson, Sandwich Islands
 Joel S. Everett, Armenians
 Samuel B. Fairbank, Ahmednuggur
 Wilson A. Farnsworth, Armenians
 Horace Foote, Syria
 Cochran Forbes, Sandwich Islands
 George Ford, Madura
 H. S. G. French, Siam
 Ozro Freuch, Mahrattas
 Edwin Goodell, Armenians
 Allen Graves, Mahrattas
 Aldin Grout, Southern Africa
 Lewis Grout, do
 Alanson C. Hall, Madura
 Sherman Hall, Ojibwa Indians
 Cyrus Hamlin, Armenians
 Charles Hartwell, China
 Asa Hemenway, Siam
 H. P. Herrick, Gaboon
 James Herrick, Madura
 Abel K. Hinsdale, Nestorians
 Harvey R. Hitchcock, Sandwich Islands
 Henry R. Hoisington, Ceylon
 William W. Howland, do
 Timothy Dwight Hunt, Sandwich Islands
 Samuel Hutchings, Ceylon
 William Ireland, South Africa
 William C. Jackson, Armenians
 Jesse S. Jamieson, Northern India
 John T. Jones, Siam

Nathaniel A. Keyes, Syria
 Jonas King, D. D. Greece
 Daniel Ladd, Armenians
 Henry Lobdell, Assyria
 David B. Lyman, Sandwich Islands
 Lorenzo Lyons, do
 Eliphaz Maynard, Salonica
 G. W. McMillan, Madura
 Cyrus T. Mills, Ceylon
 Colby C. Mitchell, Nestorians
 William C. Munroe, Hayti
 Samuel Mosely, Choctaws
 Sendol B. Munger, Mahrattas
 Samuel Munson, Indian Archipelago
 Clarendon F. Muzzy, Madura
 Joseph T. Noyes, Ceylon
 Samuel Palmer, Africa
 Benj. W. Parker, Sandwich Islands
 Peter Parker, M. D. China
 Benjamin Parsons, Armenians
 Josiah Peabody, Armenians
 Lyman B. Peet, China
 Justin Perkins, Nestorians
 George Pierson, Choctaws
 John F. Pogue, Sandwich Islands
 Rollin Porter, West Africa
 Philander O. Powers, Armenians
 Ira M. Preston, West Africa
 William Raymond, Africa
 William Richards, Sandwich Islands
 William L. Richards, China
 Samuel P. Robbins, Siam
 Charles Robinson, do
 David Rood, South Africa
 George B. Rowell, Sandwich Islands
 Benjamin Schneider, Armenians
 William C. Shipman, Micronesia
 Asa B. Smith, Oregon Indians
 John C. Smith, Ceylon
 Lowell Smith, Sandwich Islands
 Benjamin G. Snow, Micronesia
 Ephraim Spaulding, Sandwich Islands
 Henry H. Spaulding, Oregon Indians
 Cyrus Stone, Mahrattas
 Seth B. Stone, South Africa
 John C. Strong, Choctaws
 Joseph W. Sutphen, Armenians
 Edwin Teele, Cherokees
 James L. Thompson, Cyprus
 Leander Thompson, Syria
 Reuben Tinker, Sandwich Islands
 Elkanah Walker, Oregon Indians
 William Walker, West Africa
 Cephas Washburn, Cherokees
 Edward Webb, Madura
 Leonard H. Wheeler, Ojibwas
 William T. Wheeler, West Africa
 Royal G. Wilder, Ahmednuggur
 Hyman A. Wilder, South Africa
 Worcester Willey, Cherokees
 William Wood, Mahrattas
 Alfred Wright, Choctaws
 Asher Wright, Senecas
 Robert Wyman, Ceylon

ACKNOWLEDGMENT OF RECEIPTS.

Receipts from May 1, 1854, to May 1, 1855.

INCOME FROM FUNDS.....	\$5,092 56	Education Society in Harmony Association, }	
LOANS REFUNDED.....	825 55	Mr. William C. Capron, Uxbridge, Tr. }	30 00
		Millbury, Soc. of Rev. Mr. Griggs,	18 00
		Northbridge, Cong. Ch. and Soc.	
		Uxbridge, Evan. Ch. and Soc. in part to constitute	30 00
		Jacob Falk and H. M.	47 11
		Westboro', Evan. Cong. Soc.	
			110 11
		Education Society of Taunton and Vicinity, }	
		Dr. L. S. Whipple, Tr. }	113 55
		Fall River, Soc. of Rev. Mr. Thurston,	2 50
		Edward S. Chase,	
			116 55
		Essex County North, Mr. James Caldwell, }	
		Newburyport, Tr. }	
		Amesbury, West, Cong. Ch. and Soc. balance to	88 66
		constitute Rev. L. Thompson an H. M.	16 48
		Andover, South, Cong. Ch. and Soc.	28 25
		Haverhill, Centre Cong. Ch. and Soc.	50 00
		Newburyport, Soc. of Rev. Mr. Flak,	
			163 89
		Essex County South, Hon. David Choate, }	
		Essex, Tr. }	
		Rockport, Soc. of Rev. Mr. Gale,	25 00
		Salem, Soc. of Rev. Messrs. Emerson and Dwinell,	23 00
		A Friend,	1 00
			55 00
		Franklin County, Mr. C. J. J. Ingersoll, }	
		Greenfield, Tr. }	
		Ashfield, Lad. Association, 25,41; Gent's do. 10,73,	36 14
		Conway, Cong. Ch. and Soc.	33 50
		Deerfield, South, Monument Ch. and Soc.	30 00
		Montague, Soc. of Rev. Mr. Merrill, 23,06; do.	38 34
		15,06;	21 60
		Sherburne, Lad. Assoc. 11,20; Gents. do. 10,40,	16 11
		Sunderland, Cong. Ch. and Soc.	90
		Interest paid by the Treasurer,	
			167 09
		Hampden County, Mr. E. Bigelow, Spring- }	
		field, Tr. }	
		Springfield, First Cong. Ch. and Soc.	15 00
		Hampshire Education Society, Hon. Lewis }	
		Strong, Northampton, Tr. }	
		Amherst College, Faculty and students,	19 28
		" Gent. and Ladies Benev. Soc.	46 55
		" Mrs. Elizabeth Haven,	6 00
		Chesterfield, Rev. S. W. Barnum,	5 00
		Enfield, Benevolent Society,	100 00
		Hadley, Gent. Benev. Soc. in the First Parish,	16 12
		Northampton, Bequest of Israel Searl, by Wharton	
		D. Searl, Ex'r,	50 00
		" Benev. Soc. in First Parish, by J.	75 00
		Williston,	21 50
		" Edwards Ch. Benev. Society,	13 37
		" " " Fem. "	34 50
		" First Parish, Fem. Ed. Soc.	361 17
		From the disposable fund,	
			757 56
		Middlesex County,	
		37 25 Cambridgeport, Miss Elizabeth Harlow,	5 00
		29 00 Medford, Soc. of Rev. Mr. Manning,	42 55
		12 00 Stoneham, Soc. of Rev. Mr. Whitcomb,	6 00
			53 55

LEGAOTIES.

Abington, Ms. Mr. Edward Cobb, by Mr. Ziba Torrey, Ex'r, (prev. rec. \$3,375.)	250 00
Berlin, Vt. Hon. Charles Bulkeley, by Des. George Worthington, (prev. rec. \$6,305 97.)	110 00
Boston, Ms. Mrs. Elizabeth Mitchell, by Mr. John Brewster, Ex'r,	200 00
Boston, Ms. Mr. William Thurston, through A. S. Wheeler, Esq.	831 50
Braintree, Ms. Mr. Levi Thayer, by Amasa Thayer and Ira Thayer, Ex'rs,	100 00
Buffalo, N. Y. Des. James Goodell, by H. Shumway, Esq. Ex'r, \$4,000, less \$15 40, exchange, (prev. rec. \$5,970.)	8,980 80
Concord, N. H. Miss Betsey Whitney, by Hon. Samuel Morrill,	25 00
Conway, Ms. William Avery, by Joseph Avery and Maria A. Avery, Ex'rs, (prev. rec. \$929 65.)	267 00
Danvers, Ms. Miss Mary Eden, by William Wolcott, Ex'r,	200 00
Deerfield, Ms. Rev. William Riddell, by Rev. Samuel H. Riddell, Ex'r,	276 83
Farmington, N. H. Mr. John F. Roberts, by Joseph A. Roberts, Ex'r,	100 00
Holden, Ms. Mahala Hubbard, by Mr. Stillman Hubbard, Ex'r, (prev. rec. \$61 90.)	21 33
Hopkinton, Ms. Des. Samuel Goddard, (prev. rec. \$418 50.)	27 00
Hopkinton, Ms. Mr. Benjamin Pond, by Benjamin Pond, Ex'r,	60 00
Newburyport, Ms. Mrs. Mary Greenleaf, by E. S. Rand, Ex'r,	300 00
Newburyport, Ms. Hon. William B. Banister, by Nathan Follansbee and Isaac H. Boardman, Ex'rs,	8,900 00
Northampton, Ms. Miss Jane K. Welch, to constitute Mr. Edward Payson, New York, an H. M. by Mr. Samuel L. Hinckley, Ex'r.	100 00
Rushville, N. Y. Oren Green, by Chester Loomis, Ex'r, \$63 56, less \$5 expenses, (prev. rec. \$94 52.)	53 58
Watertown, Ct. Miss Mary Nettleton, by Joel Hungerford, Ex'r, (prev. rec. \$334.)	267 00
	11,274 84

AUXILIARY SOCIETIES.

Barnstable County, Des. Joseph White, Yar- }	
mouth, Tr. }	
Chatham, Soc. of Rev. Mr. Dickinson,	27 30
Berkshire County,	
Watertown, Cong. Ch. and Soc.	22 64
Education Society in Brookfield Association, }	
Mr. Wm. Howe, So. Brookfield, Tr. }	
Brimfield, Cong. Ch. and Soc.	37 25
New Braintree, Soc. of Rev. Mr. Hyde,	29 00
West Brookfield, Cong. Ch. and Soc.	12 00

Middlesex South Conference of Churches.

Ashland, Soc. of Rev. Mr. Thayer,
Framingham, Hollis Evan. Ch. and Soc.
Hopkinton, Soc. of Rev. Mr. Webster,
Marlboro', Soc. of Rev. Mr. Field,
Sherborn, Evan. Cong. Ch. and Soc.
Southboro', Soc. of Rev. Mr. Elwood,

Religious Char. Soc. Middlesex North & Vic. }
Desa. Curtis Lawrence, Groton, Tr. }

Boxboro' Association,
Dunstable Association,
Fitchburg, Religious Char. Soc.
Groton Association, bel. to constitute Desa. Curtis
Lawrence an H. M.
Harvard Association,
Leominster Association,
Lunenburg Association,
Pepperell Association,
Shirley Association,
Townsend, Soc. of Rev. Mr. Sheldon,
Westford, Soc. of Rev. Mr. Wilson, in part to con-
stitute Mr. Wilson an H. M.

Norfolk County.

Braintree, Harvard Ch. and Soc.
Dedham, Mrs. Rev. Dr. Burgess,
Dorchester, Soc. of Rev. Mr. Means,
Franklin, Soc. of Rev. Mr. Hunt,
Medway, East, Soc. of Rev. Mr. Means,
" West, A friend,
Randolph, Soc. of Rev. Mr. Cordley,
Weymouth, South, Soc. of Rev. Mr. Terry,
Wrentham, Soc. of Rev. Mr. Ropes,

Old Colony, Col. Alexander Seabury, New }
Bedford, Tr. }

New Bedford, Soc. of Rev. Mr. Eldridge,

Plymouth County, Desa. Morton Eddy, }
Bridgewater, Tr. }

Bridgewater, Campello, Spencer W. Noyes,

Suffolk County.

Boston, Soc. of Rev. Dr. Adams, Essex St.
" " Dr. Beecher, Salem St.
" " Dr. Blagden, Old South,
" " Mr. Kirk, Mount Vernon,
" " Porter, South Boston,
" " Mr. Richards, Winter St.
" " Mr. Smith, Shawmut,
" " Mr. Stone, Park St.
" " Dr. Waterbury, Bowdoin St.
" Joseph Ropes, Eq. 25.00; a friend, 5.00,
Chelsea, Soc. of Rev. Mr. Langworthy,

Worcester County Central Association, Hon. }
Abijah Bigelow, Worcester, Tr. }

Leicester, Cong. Ch. and Soc.
Northboro', A member of the Evan. Ch. and Soc.
6.00; a lady, 8.00,
Shrewsbury, Cong. Ch. and Soc.
Worcester, Ichabod Washburn, Eq.
" Union Ch. and Soc.
" Central Ch. and Soc.

Worcester County North Association, Mr. }
Moses Chamberlain, Templeton, Tr. }

Phillipston, Soc. of Rev. Mr. Perkins,
Royalston, Soc. of Rev. Mr. Bullard,
Templeton, Rev. Mr. Sabin, 1.00; a friend, 2.00,
Winchendon, North, Cong. Ch. and Soc.

Rhode Island.

Providence, Central Cong. Ch. and Soc.
" Richmond St. Cong. Ch. and Soc.
" High St. Cong. Ch. and Soc. 28.16; do.
59.28,

MISCELLANEOUS DONATIONS.

Albany, N. Y. First Cong. Ch. and Soc.
Celand, Ia. Rev. J. Patch,
M. A. J. Thornton, 25.00; Jonathan Edson, 1.00,
Donor, 5.00; a friend, 2.00; do. 1.00,

MAINE EDUCATION SOCIETY.

Prof. William Smyth, Brunswick, Tr.
Amherst, Rev. H. Loring,
Andover, Cong. Ch. and Soc.
Augusta, South Cong. Ch. and Soc.
Bangor, First Cong. Ch. and Soc. 105.00; do. 53.18,
" Central Cong. Ch. and Soc. 80.00; do. 50.00,
" Hammond St. Cong. Ch. and Soc. 48.11;
do. 28.62,
Bath, Central Cong. Ch. and Soc. 92.00; do. 146.63,
" Winter St. Cong. Ch. and Soc. 122.60; 80.10,
Belfast, Cong. Ch. and Soc.
Bingham, Cong. Ch. and Soc.
Brewer, First Cong. Ch. and Soc.
Brownville, Cong. Ch. and Soc.
Brunswick, Cong. Ch. and Soc.
Bucksport, Cong. Ch. and Soc. in part to constitute
Bev. Henry Craig an H. M.
Buxton Centre, Rev. G. W. Crosskey,
Camden, Cong. Ch. and Soc.
East Machias, Cong. Ch. and Soc.
Farmington, Cong. Ch. and Soc. Individuals,
Frankfort, Cong. Ch. and Soc.
Gorham, Cong. Ch. and Soc.
Gray, Cong. Ch. and Soc.
Hampton, Cong. Ch. and Soc.
Kennebunkport, Cong. Ch. and Soc.
Lewiston, Cong. Ch. and Soc.
Machias, Cong. Ch. and Soc.
Monson, Cong. Ch. and Soc.
Mount Desert, Individuals,
North Yarmouth, Cong. Ch. and Soc.
Patten, Individuals,
Portland, High St. Cong. Ch. and Soc. 61.00; a
friend, 10.00,
" Second Cong. Ch. and Soc.
Rockland, Cong. Ch. and Soc. 8.00; do. 5.00,
Searsport, Cong. Ch. and Soc. 31.99; do. 10.00,
Solon, Cong. Ch. and Soc.
Thomaston, Cong. Ch. and Soc.
Warren, Cong. Ch. and Soc.
Wells, Cong. Ch. and Soc.
West Auburn, Cong. Ch. and Soc.
Woolwich, A lady,
York Conference of Churches,

NEW HAMPSHIRE EDUCATION SOCIETY.

Hon. Samuel Morrill, Concord, Tr.
Candia, Cong. Ch. and Soc.
Concord, First Cong. Ch. and Soc. 24.47; do. 12.00,
" South Cong. Ch. and Soc.
" West Cong. Ch. and Soc.
Berry, First Ch. and Soc. to constitute Rev. J. W.
Wellman an H. M.
Pittsfield, Ladies' Ed. Soc. in part to constitute
Mr. William D. Lock an H. M.
Great Falls, Somersworth, Cong. Ch. and Soc. in
part to constitute Rev. James T. McCollom
an H. M.
Haverhill, First Cong. Ch. and Soc. 30.18; do. 7.00,
Henniker, Cong. Ch. and Soc.
Hopkinton, Cong. Ch. and Soc.
Keene, Cong. Ch. and Soc.
Manchester, Franklin St. Cong. Ch. and Soc.
Mount Vernon, Cong. Ch. and Soc. bal. to constitute
Rev. Charles D. Herbert an H. M.
New Alstead, Cong. Ch. and Soc.
Newport, Cong. Ch. and Soc. in part to constitute
Mrs. Henry Cummings an H. M.
Portsmouth, North Parish Ed. Soc. by Miss E. A.
Thompson, Tr.
Rindge, J. E. Breed,
Tamworth, Rev. John H. Merrill, 3.00; Mr. Shu-
bael Martin, 2.00,
Troy, Rev. Luther Townsend,
West Ossage, Education Soc.
West Lebanon, Cong. Ch. and Soc.
Winchester, Cong. Ch. and Soc.

VERMONT EDUCATION SOCIETY.

Joseph Warner, Eq., Middlebury, Vt., Tr.
Bradford, First Cong. Ch. and Soc.
Brownington, Rev S. R. Hall,
Enosburg, Cong. Ch. and Soc.
Fairfield, Daniel Morse, 2.00; William Morse, 2.00,
Greensboro', Cong. Ch. and Soc.
Hartland, Cong. Ch. and Soc.
Middlebury, Female Ed. Soc.
Montgomery, Cong. Ch. and Soc. 1.00; Rev. S.
Paine, 1.00,
Muntpeller, Rev. Mr. Lord,
Newbury, First Cong. Ch. and Soc.

Norwich, South, Cong. Ch. and Soc. 20.00; Rev.
A. G. Pease, 2.00,
Roxton, Mrs. Elsie Corbin,
Rutland, Rev. Elias Aiken,
St. Albans, First Cong. Ch. and Soc.
" Rev. Worthington Smith, D. D., 5.00;
Mr. E. L. Jones, 5.00,
St. Johnsbury, South, Cong. Ch. and Soc.
Westminster, West, Cong. Ch. and Soc.

22 00
5 00
5 00
5 00
5 00
10 00
109 37
2 50
364 07

CONNECTICUT EDUCATION SOCIETY.

Edward Goodwin, Esq., Hartford, Tr.

Canterbury, Soc. of Rev. Mr. Learned, 1 00
Colchester, Soc. of Rev. Mr. Dickinson, 28 37
Hanover, Cong. Ch. and Soc. 18 00
Hartland, Cong. Ch. and Soc. 13 00
Hartford, Soc. of Rev. Mr. Beadle, 228 54
" " " Dr. Bushnell, 86 12
" " " Dr. Clark, 30 31
" " " Dr. Hawes, 404 00
" " " Mr. Patten, 53 00
Lisbon, A friend, 1 30
Manchester, Cong. Ch. and Soc. 41 00
New London, First Cong. Ch. and Soc. 85 78
New Milford, First Cong. Ch. and Soc. 20 80
Norwich, Soc. of Rev. Mr. Gulliver, 84 83
" " " Dr. Bond, Lad. 60.12; Gents. 55.00,
Westport, Y. S. 115 12
Woodstock, East, Cong. Ch. and Soc. 2 00
A friend, 4 47
15 00

1,236 64

WESTERN RESERVE EDUCATION SOCIETY.

Rev. Newton Barrett, Hudson, O., Tr.

Middlebury, Collection, 4 00
Windham, Collection, 53 00
57 00

CENTRAL AMERICAN EDUCATION SOCIETY.

Wm. A. Booth, Esq., New York, Tr.

Collections in churches and individual donations, 8,925 49
Legacies, 131 62
Loans refunded, 265 78
Donations, &c., received by the Western Education Society, 1,106 36
5,429 25

PHILADELPHIA EDUCATION SOCIETY.

Mr. William Farves, Tr.

Collections, 4,241 47
Legacies, 200 00
Interest, 515 50
4,956 97

Whole amount acknowledged in the preceding lists.....\$35,641 36

Clothing received during the Year.

From an unknown friend, 3 coats, 2 pair pantaloons, and two hats.

TEMPORARY SCHOLARSHIPS.

A subscription or donation of seventy-five dollars a year, continued for seven years, constitutes what is called a **TEMPORARY SCHOLARSHIP**; with which the Society will aim to carry one young man through his course of education for the ministry.

FORM OF A BEQUEST.

ITEM.—I do *hereby give and bequeath* to the American Education Society, the sum of _____ dollars, to be paid within _____ months after my decease, and to be applied to the uses and purposes of that Society.

ROOMS OF THE SOCIETY.

The Rooms of the American Education Society are at 15 Cornhill, Boston.

The Education of a Ministry, the Proper Work and Care of the Churches.

A

DISCOURSE,

DELIVERED BEFORE THE

AMERICAN EDUCATION SOCIETY,

MAY 28, 1855.

BY W. G. T. SHEDD.

BOSTON:

PRESS OF T. R. MARVIN, 42 CONGRESS STREET.

1855.

DISCOURSE.

ROMANS x. 15.

AND HOW SHALL THEY PREACH, EXCEPT THEY BE SENT?

THIS is the concluding question, in a series of interrogatories designed to show that Christianity, as a universal religion, should obtain a universal proclamation. The *substance* of this religion, the Apostle affirms to be, simple faith in the work of Christ. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead:" if thou shalt simply and cordially appropriate what is involved in that death: "thou shalt be saved." The *range* of this religion, he teaches, is the whole world of mankind. "There is no difference between the Jew and the Greek; for the same Lord over all, is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." These two facts being established, it follows immediately that this religion, so simple in its nature, and so catholic in its aim, should be preached to every human being. Were Christianity complicated and difficult to be understood and complied with, or were it designed for only a particular people or class of mankind, the contrary inference would be drawn. The proclamation of an abstruse or esoteric truth should be cautious and circumspect. There should be initiation, and secret instruction, in case the religion is complex and sectarian. But when, as in the instance of the Christian religion, the essential truth of a system is simple as childhood, and to be received by a child's act, and when it is designed for all ages, sexes, conditions, classes, and nationalities of mankind, its promulgation ought to be as loud as thunder and free as the winds.

The sound of it should go out through all the earth, and its utterance to the end of the world.

But the text implies that the Christian religion is not self-proclaiming. As a revelation of truth, it had been furnished solely by God. As a plan and work of Redemption, there had been no co-operation of man. The Deity imparted a body of knowledge, made an atonement for sin, and poured out supernatural influences, by himself alone ; and in reference to all this substance and foundation, man was neither taken into counsel nor permitted to assist. As truth and as fact, Christianity originated from another sphere than the human, and is the pure product and gift and work of God alone.

Yet, though having such a transcendent origin, and being so perfect in its nature, its Author made no supernatural provision for its spread among the nations and down the ages. Under the arrangements of Providence, this supernatural religion is as dependent upon the agency of man, for its extension, as if it were a merely human production. The heavenly treasure is committed to earthen vessels ; and Christianity, though a heaven-derived and perfect system, is compelled by its great Author to rely, for its diffusion among mankind, upon the very same contingencies by which literatures, sciences, arts, and all earth-born knowledges, are disseminated and perpetuated. God might have sent twelve legions of angels to proclaim the truth, with their eyes of light and tongues of flame. He might have continued to train up preachers to the end of time, by his own direct inspiration and personal instructions, as he did in the beginning. He might have intrusted the heavenly treasure to a celestial vessel and agent. But he did not. He left this wonderful system of truth, which he had been slowly revealing for four thousand years, by prophecy, by type, by miracle, by institute and dispensation, and which he finally crowned and perfected by the Incarnation of his Son ; he left this wonderful religion, thus originated and constructed, to be diffused among the race for whose benefit it had come into existence, by their feeble and unreliable agency. It *looks* as if the Architect were deserting his work ; as if this stupendous plan, originating in the counsels of eternity, and moving forward through some centuries of time with energy and success, were suddenly dismissed to a lame and impotent conclusion. As the Gospels

and Epistles themselves, in the early ages of the church, were left floating about on a few manuscripts, like the future legislator in the ark of rushes on the Nile, so that as we look back, we wonder that the archives of our faith were preserved at all, in those ages of fire and blood, and vapor of smoke,—so has the Christian religion been committed to an agency, in itself considered, utterly feeble and totally unreliable; and as we look back over the history of Christianity, we wonder that the world has known and felt so much of its influence as it has. The doctrines of a special divine influence, and a special superintending Providence, alone, dispel our wonder in each of these instances. The human agent worked, and worked well, notwithstanding his intrinsic unfitness and unreliableness, because God worked in him to will and to do. The events and contingencies of this earthly state, the adverse events and unexpected contingencies of human history, conspired to the extension of the Christian religion, instead of its overthrow, because a divine Arm was outstretched to uphold and guide the vessel through the billows.

These reflections, suggested by the text, may serve to introduce the subject to which this occasion, and anniversary, invites our attention. We are met to deliberate respecting the education and training of the Christian ministry. Can our minds, at this hour, be fixed upon any topics, better adapted to interest us in the aims and claims of the American Education Society, than,

The reasons why the Church should address itself to the particular work of Clerical Training and Education.

I. The first reason is found in the fact, that unless the churches devote their energies and means to this special object, their clergy will not be a sufficiently numerous profession.

It is never safe, nor prudent, to rely upon the operation of extraordinary causes, in laying a plan for permanent operations. Inducements and impulses need to be employed, to elicit the latent disposition and power, otherwise this latency will continue to slumber. Hence the church within its own sphere, like the world within its, must make use of average materials, and

ordinary appliances, in carrying forward the enterprise that has been committed to it. The common piety of a regenerated man, and not the uncommon holiness of a seraph, is the material which the church should take and mould into the earthen vessels that are to hold the treasure. The churches cannot, wisely or successfully, insist upon a degree of piety, in the Christian young men of this age or of any age, so intense and angelic as to carry them over all obstacles, and without any stimulus or encouragement, into the Christian ministry. Means and facilities for clerical education will never be rendered unnecessary, by a zeal like that of some few missionaries, in some few periods of church history, who penetrated heathenism alone and unassisted, and who laid down and died in the beginning of their career; the zeal of God's house having literally eaten them up. Extremes are dangerous, and those are not the best periods in the history of the church, when remarkable apathy in the mass of Christians, was both supplemented and shamed, by the intense self-martyrdom of a few individuals. For the church to coldly look on, while the youthful warrior fights his way through a conflict, which a little self-denial on the part of his fellow-Christians might have spared him, is unwise and unchristian. All that we should expect or demand, in candidates for the ministry, is a grade and type of Christian character that originates in the bosom of the church itself, possesses the average excellencies and deficiencies, and needs the stimulus and purification of ordinary means and appliances.

Some thirty or forty years ago, that remarkable and interesting man, Edward Irving, was called to preach a sermon before the London Missionary Society. Seizing rankly upon the example of our Lord, who sent out the seventy without purse or scrip, and forgetting the altered circumstances of both the church and the world, and particularly the absence of those miraculous gifts with which those first missionaries were endowed, he deduced the doctrine, that the whole modern missionary movement ought to be left to the spontaneous, unorganized, unaided energy and vehemence of the individual Christian mind. On his scheme, the church had a right to demand that the missionary, in devotedness and zeal for God, tower high above the level of clerical character; that the piety of the herald of the cross

should be of such an extra-ordinary type, that it would bear the missionary, as on the wings of the wind, over land and sea, through all species of populations, and inspire him with a pentecostal energy by which he should electrify and overcome the masses of heathenism. He announced this theory with a wonderful boldness and energy, and threw over it, and all about it, the sheen, and the splendor, of a most affluent imagination, and a most gorgeous rhetoric, and set the whole all aglow with the fire of an undoubted zeal for God and human salvation.

But no wise man, from that day to this, has supposed that Christian missions can be successfully carried forward on such a scheme. The church cannot rely upon the unusual in feeling, and the extraordinary in character, because, if for no other reason, it is not to be found in sufficient abundance for working purposes. It must rely upon an average piety, and fill out what is lacking, by wise and judicious means and appliances.

It is, consequently, not to be expected, that the attention of Christian young men, *in sufficient numbers*, will be turned to the work of the ministry, *unless facilities are afforded by the Church for access to this work*. A few men, of remarkable holiness and zeal, might perhaps have crowded and forced their way into ministerial life, by individual and unaided effort; but the greater portion of the present generation of clergymen, who are now actually preaching the word, would not be so doing, if the church had not, by its organizations and charitable foundations, and literary and theological institutions, thrown up a highway into the Christian ministry, and wooed them on into it. And this fact is not specially derogatory to the clerical profession. It implies, indeed, that the clerical mind is not yet filled with a cherub's knowledge of eternal things, and a seraph's love for them. But neither is the church at large. Both clergy and laity have a common type of piety, which, in each case alike, requires aids, and encouragements, and stimulants, and in neither case, alike, can be rightfully called upon to exercise a superhuman virtue, that the other may exercise none at all.

The Christian young man, therefore, at certain turning points in his educational career, needs an impulse to carry him over into the ministry. His mind is balancing; and if, in this mental state, he sees the church indifferent and apathetic, in

reference to that self-denying profession whose claims he is weighing, he will, in too many instances, conclude that a layman's position is not incompatible with his soul's salvation.

If, as he is hesitating in respect to the course he should pursue, he casts his eye forward, and sees that even the years of proposed professional study will be overhung, not merely with poverty but increasing embarrassments, and then usher him into the most anxious and laborious and ill-paid of occupations ; if he sees that this obstacle, in the outset, is owing to the neglect, or indifference, of that very Christian church to whose service he proposes to devote himself, what is more natural than that, in a majority of cases, the professedly, and really, pious young man slides down to a lower level of character and feeling, and enters upon some other course of life and labor ? But if, on the other hand, as he looks off in this hour of hesitation, he sees that the wise and good, of the past and the present, have smoothed the pathway to the laborious but noble field of clerical effort, and, by their institutions and scholarships, and benevolent societies, and faculties of instruction, and libraries of books, have made all things ready to his hand, and have placed a professional training within his reach ; if, we say, all this preparation and emphatic invitation, on the part of the churches, strike the mind of the hesitating young man at this crisis in his history, how very few truly religious young men would or could find excuses for declining the clerical profession.

In so far, therefore, as the church addresses itself to the work of raising up a ministry, by gratuitously furnishing *ample* means and apparatus for a professional education, does it take the surest method of securing a *numerous* clergy ; a profession sufficiently well stocked to meet the ever-increasing demand, in this country and age, for religious teachers. And, just in proportion as it leaves the pathway to ministerial life full of obstructions, by neglecting to provide the necessary facilities for clerical education, will it lose the service of a great number, who, under these slight outward influences and impulses from benevolent assistance, would have entered the ministry, and have proved good and faithful laborers in the vineyard of the Lord.

It may be, and it has been, urged as an objection to this mul-

tiplication of facilities for entrance into the ministry, that the clerical profession will become secularized by the admission of large numbers who are unwilling to exercise that fair and acknowledged degree of self-denial which is required in a true minister of Jesus Christ. There is, however, little danger under the voluntary system of clerical support, that this will be the case. Were there, in this country, a rich and powerful ecclesiastical establishment, to provide amply for the wants of the incumbents of the sacred office when they enter it, there might, perhaps, be some need of rendering the access to the profession as difficult as possible. But when, as is the case in this country, the clergyman, immediately on leaving his professional course, enters upon a career for life of the most trying and self-sacrificing character, surely the objection above-mentioned loses all its force. The few brief years of preparatory study ought, therefore, to be rendered as pleasant and free from anxiety as possible, in order that the mind may enter, with boldness, and buoyancy, and courage, upon that ministerial life which becomes more and more solemn, and more and more weighty, to the end of it. The church need be under no concern lest, by a full educational treasury, and the multiplication of endowments and scholarships, by the accumulation of books and all the means of clerical training, it shall be instrumental of introducing too many men into the Christian ministry. There is *a work for life* to follow the professional course that will be a sufficient check upon any apprehended glut of clergymen. The few years of education are soon passed, and the long, long years of service begin. Perhaps there is no transition more marked than that from the college and professional school into the parish. The youthful mind has been spending a decennium in the still air of delightful studies, under the guidance of accomplished teachers, and in association with kindred youthful minds. It has been free from care. It has felt only those private responsibilities, which relate to the keeping of one's own heart, and the education of one's own mind. But now it passes into public life. The youthful disciple becomes a religious teacher, is laden with the cares and responsibilities of a great profession, and finds that the days of spirited and hopeful self-education are passed, and the days of persevering, arduous toil for others have come. Looking at this

transition from a merely human point of view, there is none more fitted to deter. Were there no higher considerations of usefulness to man and of glory to God, how many a youthful mind would start back at the change, and even on the very threshold of the profession, return to the more inviting fields of literature and authorship, or the more dazzling and exciting arenas of the bar and the senate-house. All that Wordsworth tells us of the passage from the early and romantic age of human life, to the sober, gray, realism of its later periods, applies, with very deep truth and force, to the transition from the days of professional training, to the days of professional toil. So far as this world is concerned, the journey is ever "farther from the East," and the light fades more and more into that of "common day."

In the great and toilsome *work*, then, which is to follow the professional course, and which must be performed with no assistance from institutions and establishments, but solely in self-denial, and faith and prayer; in the weight and solemnity of the ministerial profession itself, we find the check needed to prevent the indolent, the ambitious, and the irreligious, from availing themselves of the introductory facilities of the professional course.

Let, then, the church, by making the avenue to ministerial labor as broad and pleasant as possible, while it leaves the labor itself as toilsome and as self-denying as God in his providence has seen fit to constitute it, elicit the greatest possible amount of clerical talent, get it committed to the clerical profession, and thus train up the greatest possible number of clergymen.

II. The second reason why the church should address itself to the special work of ministerial education, is found in the fact, that without such patronage and assistance the ministry will not be a sufficiently learned profession. We shall here employ the term "learning" in its widest signification, and under this head shall discuss several topics, some of which pertain to the literary, and some of them to the theological education of the clergyman.

1. Taking up, in the first place, the *conditions of learning*, we shall see the need of a special attention and assistance on the part of the churches. Learning depends upon these three

conditions: first, upon freedom from mental distraction and task-work, during the period of study: secondly, upon thorough teachers and the discipline of a curriculum: and, thirdly, upon access to large libraries.

During the period of study, the mind requires to be calm and unembarrassed, in order that it may give its powers a single direction and concentrate them upon a single point. The whirl of business, and the excitement of gay life, are unfavorable to scholarship, even in case there be no exacting demands made upon the student's mind and time. Hence, the cloister life of the middle ages was far less injurious to the scholarship of that period, than it was to its piety. In all ages, tranquillity and serenity have been found favorable to culture, even though other interests may have suffered from a life of undue seclusion.

But when, in addition to the lack of scholastic retirement during the years of professional training, there is added the laborious occupation of the mind in other pursuits than those of study and self-discipline, great injury must result to the ultimate professional power and stamina of the individual. He, who is compelled to earn his daily bread while laying the foundations upon which the future structure of ministerial labor is to be reared, will find, to his regret, when he comes to perform that life-long service, and feel that unintermittent draught upon his ideas, that he was obliged to be hasty and superficial at a point, where, of all others, there is need of slowness and thoroughness. The human mind cannot well do two things at once, and, therefore, from the beginning to the end of the course of clerical education, there ought to be secured to the rising ministry, the greatest possible freedom from the excitement of gay and secular life, and the exactions of poverty. Only in academical quiet, and unembarrassed finances, can the foundations of a broad, deep, and powerful clerical scholarship, be laid.

Again, the influence of a faculty and a curriculum is needed, in order to the existence of a learned ministry. Doubtless much thorough discipline in a single direction, and with respect to a single topic, may be obtained from a single strong and original mind. The minds that were trained in the last century, in the study-chambers of the distinguished divines of New

England, were very able in regard to their specialty, or that of their teacher. They had their forte, and they had their foible. For it is impossible that a single mind should be able to impart the entire encyclopædic knowledge and discipline of a faculty of learned men, each of whom devotes himself to a particular department, while he co-works with his associates. It is impossible that the professional culture which flows out from a single fountain, however ebullient, should exhibit the powerful and broad current that results from the union of head-waters. It was for this reason, that the churches were compelled, so soon as the colleges of the land ceased to impart that clerical training, for the sake of which they were first founded, to establish the ecclesiastical professional school, and subject the rising ministry to the influence of a faculty and a curriculum.

And, lastly, a learned profession can live only in the atmosphere of libraries. The influence of large collections of books, upon both faculties and students, is a subject deserving the increasing attention of all who are interested in the formation of a yet more thorough culture in our lively age and country. The consciousness of ignorance, which is generated by an exhibition upon the shelves of a library of what the human mind has accomplished in the past, is one of the sharpest spurs to personal investigation; is one of the keenest corrosives of intellectual conceit and vain-glorying. And the professional mind, equally with the popular, needs to come under this influence; for it is as true in the intellectual sphere, as it is in the moral, that he that humbleth himself shall be exalted.

These conditions of thorough scholarship can be secured to the candidate for the ministry only by the church at large. The individual cannot originate and maintain them for himself, any more than he can originate and maintain courts of law and juries, and benches of judges. The institutions, societies, and endowments, requisite in order to the very existence of a clerical discipline, are the proper care of the churches; and just in proportion as any particular branch of the church fosters or neglects them, will be the strength, or the weakness, of its clerical body.

2. But the strength of this argument, from the fact that the ministry will not be a learned body unless it is supplied with the conditions of scholarship, is greatly enhanced, as soon as we

consider one or two *peculiarities in the present state of the world*, which create an unusual necessity for thorough learning and discipline in the clerical profession. It is to this part of the plea that we would invite particular attention.

(1.) In the first place, then, a very high mental discipline is required, at the present time, in order that preaching may be simple, plain, and powerful. It was a remark of Archbishop Usher to the clergy of his diocese, "It takes all our learning to be simple." To preach plain and simple, says Luther, is a great art. These statements are true ones, though paradoxical, and contrary to a common notion respecting the influence of learning. It will however be found, that in proportion as the human mind becomes a profound master of the truth, it becomes able to unfold and express it in such a manner, that the wayfaring man need not err, and also in such a way that the cultivated mind feels the very same influence from the actual verity. We see this illustrated in secular literature. The greatest minds, in any department, address the two extremes of human culture, as well as all the intermediates. Shakspeare is the poet of the masses, and also of the "laureate fraternity" of poets. That homely sense, which speaks like a swain to the swain, and that ethereal discourse, which is the admiration and the despair of the cultivated reason and imagination, both alike, flow from a thorough apprehension and a perfect knowledge of man and of nature. Lord Bacon's understanding addresses both the peasant and the philosopher, because it grasped what it seized, and saw entirely through what it looked at. And, to come down to our own time and country, and into a department that more than any other is both practical and popular, how powerfully does the eloquence of Webster affect all grades of intelligence, because it sprang, so uniformly, out of an entire mastery of the subject. In each of these instances there was learning, in the sense of clear and thorough knowledge. From whatever source it be derived—whether from intercourse with man and self, or whether it is drawn more immediately from books—if there be a clear understanding, a perfect mastery, there will be plainness; and if there be plainness, there will be power.

In no sphere is there greater need of this learned plainness than in religion, and especially in no age more than

our own. The public mind is now distracted by a variety of information. It has read and heard too much. It is discursive, and disinclined to ponder upon fundamental truths. Consequently, simplicity, depth, and clearness, are qualities specially required in the public religious address of the day, in order that men may be called back from this wandering over a large surface, and induced to take a descending, instead of an expatiating, method. Never did man more need to be brought back to his individuality, which is a very simple thing, and to his few relations to God, which are yet more simple, than now. Even good men find, upon their death-beds, that they have been too discursive, even in their religious study and experience. Said a dying theologian, "My theology is now reduced to these two points, that I am a guilty sinner, and that the blood of Christ expiates human guilt." But if the religious and theological mind finds that it is unduly inclined to career over large spaces, and examine curiously into collateral topics, to the neglect of the vitalities and simplicities of faith, and of life, what shall be said of that secular mind, which, in this age of new discoveries, and vast accumulations of facts, roams over all this oceanic expanse, but finds no time for soundings?

In this connection, is it not natural to query, whether even the mind of the church has not been too much distracted by that large and important class of subjects which fall within the sphere of Ethics, as distinguished from that of Christianity? Whether the whole great subject of Reform has not been made to yield up such a mass of topics, and such an influx of ideas and sentiments, as to deluge the mind, and leave no room for the distinctively religious topics of sin and guilt, of atonement and regeneration, of faith and repentance, of hope and of love? Has not this variety of topics, and of information, drawn from the ethical rather than the evangelical domain, brought the public mind into such a confused condition, that it needs, more than ever, to be brought back to the few and simple truths of the Gospel and Godliness?

But how is this to be done? Not by mere fault-finding, and moaning over this unfavorable state of the case, but by a cheerful, manlike, and powerful method. The Christian Religion does not *whine* over human nature. Its meekness and sorrow are not pusillanimity, and, in the phrase of Thomas Paine, "the

spirit of a spaniel." The Lamb of God is also the Lion of the tribe of Judah; and while Christianity, with a yearning love for human welfare, utters its tender "Come unto me all ye that are weary and heavy laden," it also utters its high and authoritative "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." A calm, uncomplaining, and commanding tone, should therefore ever be preserved by the Christian ministry, in the midst of all the waywardness and self-ignorance of the generations of men.

Not, then, by lamentations over the present, and forebodings in reference to the future, but by such a clear, bold, and penetrating statement of the truth that slays, and the truth that makes alive, is the altered mood and tendency to be brought about in the public mind. When the "commandment" shall "come," with clearness, and plainness, and power, all these secondary truths, now unduly occupying the attention, will, of themselves, fall back into their proper places, in the thought and feeling of both the church and congregation.

But this implies no slender discipline of head and heart in the clergyman. It requires a most learned, and a most spiritual, mind; a clergy full of evangelical ideas, and full of vital energies; the eye of the hawk, and the fire therein; the eye of the dove, and the love therein. For the auditor will not leave that animated arena, which is now engaging and exacting his powers, unless there be a substitute; unless another realm, of vaster solemnity and grandeur, is opened upon him. The streets of Vanity Fair will never be deserted, until eternity, in all its terrors and splendors, be actually made to dawn upon them. The hearer will not leave his spirited careerings over universal space, and sink a narrow, dark shaft into the depths of his own heart, unless his religious teacher actually goes before him, bringing him to consciousness, and interpreting to him his own perishing religious necessities.

The preacher, consequently, must have a *masterly* knowledge of gospel doctrines. He must know them with thoroughness, so that he can make them come into actual contact with the human mind. Then there will be an effect. Bring the human mind, and especially the sinful human mind, into vivid connection with the bare, real, single, simple, verity, and the

result is like that of the mingling and war of the elements in the old cosmogonies. But the power of thus handling the few and simple truths of Christianity rests, so far as it rests upon a human foundation, upon discipline, deep, clear, and persevering. The truths of Christianity are few in number, but vast in their capacities and implications. Hence a profound, rather than a discursive talent, is required in him who is to proclaim them. He who cannot say the same thing in a variety of modes, is not qualified for the work of the ministry. He who cannot find the new in the old, is not fit to preach the gospel. If we examine the preaching of the great and evangelical divines of the church, in all ages, we find but one general strain and tone. Everything is tinged with sin and redemption. The fall and the recovery of the human soul, paradise lost and paradise regained, are the substance of their sermonizing. Like some of the great painters, they are monochromatic; they employ only one principal color. And yet there is variety in this unity. For the Christian mind never tires of these repeated lessons from *them*, any more than it does of the often-reiterated teachings of Scripture itself. The one subject is ever new and fresh. Be it sin, or be it redemption, it is treated thoroughly, and brought into direct contact with the heart and experience, and wherever this is done there is freshness. The peculiar interest of the public mind in the subject of religion, during an effusion of the Holy Spirit, does not spring from the novelty, or the number, of the truths presented to it. They are the same old and simple doctrines, and exhibited with even less of collateral matter than common. For it is wonderful to observe how both hearer and preacher, at such times, are dissatisfied with everything that is not distinctively and intensely evangelical. Heretofore, perhaps, both parties had preferred to expatiate over that border land which skirts the legitimate field of sermonizing, in order to find topics of intellectual entertainment. But now a meaning and power are discovered, in the few and old truths of Scripture, which the whole varied, vivid, universe of science literature, and art, cannot furnish.

Now we freely concede, that the work of the Spirit is needed, in both preacher and hearer, in order that this interest in distinctively evangelical subjects may reach its highest form; and were the work of the Spirit our theme, we would insist

upon this great truth. But at this time we are treating of human discipline, and speaking of those intellectual methods that are best adapted to favor the operation of the truth and Spirit of God. And, speaking in this connection, we are bold in affirming, that a learned and thorough theological discipline contributes to this simplicity in the subjects, and to this directness in the exhibition of them. Learning does make us plain, and powerful preachers. A shallow education, and a lively but illogical mind, cannot find the elements of power in the doctrines of Jesus and the resurrection. Such are compelled, by their undue discursiveness, and their lack of thoughtfulness, to seek pulpit effect in a multitude of topics, and in novelty of themes.

(2.) Again, in the second place, the existing, and the coming, conflict with educated skepticism, calls for a ministry that has been made learned, by the discipline of institutions and curriculums.

Modern infidelity assumes a greater variety of forms than the ancient, although its essential character remains the same. We should expect this would be the case in an age which, as we have already observed, is inclined to variety rather than to unity, in all its manifestations. The infidelity which the ministry has to combat is, as usual, protean; and when refuted in one shape, instantaneously re-appears in another. One of its most specious forms, and the only one we have time to notice, springs out of the connection of natural religion with revealed. It involves the relation of Ethics to Christianity. In our country, in particular, this form of infidelity associates itself, parasitically, with the reformation of society, and thereby becomes doubly dangerous to the Christian church, which ever takes a deep interest in the removal of social evils. That the re-construction of society is made to supersede the regeneration of the individual, is not the whole, or the worst. Reform is not merely divorced from evangelical Christianity, but is at enmity with it. A class of minds are loudly proclaiming the truths of ethics and natural religion, from beneath the sounding-board of Reform, for whom the doctrine of the cross is a most hateful offence, and whose temper, towards those peculiar truths which are the life and life-blood of the Christian Religion, is marked by a malignity, and a virulence, which

*

finds its parallel only in the first, and original, "generation of vipers."

Nothing but learning in the clergy, can overmaster this error. Nothing but broad scholarship, profound insight, and power of distinct statement, can exhibit the true functions of both Ethics and the Gospel, and carry the public mind against this half-understanding of the enemy of Christianity, and his covert attack. For the opponent of the Ministry, and the Gospel, now plants himself upon Ethics, and not upon mere, sheer, sensual infidelity. He professes a moral end and aim, and his own character, in most instances, is moral and proud. He professes to call men back, from a mysterious and complicated religion, to the few first principles of justice, and virtue, and benevolence. He derives no small authority and *prestige*, before the judgment and conscience of men, because he advocates the claims of the great and noble department of moral philosophy. Hence the clergyman, in this age more than in any other, must be able to draw the line between morality and religion, and especially to make men see what all history teaches, that there is no *self-realizing power* in moralism; that all this Ethics must follow in the rear of evangelical Christianity, in order to be operative among mankind.

Men need LIFE, renovating and sanctifying LIFE from God; and not merely light from nature and reason, or even from Revelation; for the Bible itself is powerless without the Holy Ghost. The truths of ethics and natural religion can become the ruling principles of individual and social life, only in case the individual and society come under the power of revealed religion. Ethical justice, and ethical truth, and ethical benevolence, cannot prevail on the earth, except as evangelical faith, and hope, and love, renovate human nature in its fountains. Can any candid and well-informed mind say, that that moral philosophy which, as Bacon says, was "the heathen divinity," sustained the same inward and vital relation to heathendom, that Christianity does to the church; that the system of Socrates was the principle of moral life for any portion of antiquity, as the gospel of Christ has been for the regenerated in all ages? On the contrary, was not the truth—the ethical truth—as Saint Paul affirms, held down in unrighteousness; and was not the actual development of the Old World as contrary to the doc-

trines of *natural* religion, as of revealed? Read Plato, and find as full a confession, prompted by a personal consciousness, of the corruption of human nature, and of the inability of the mere truths of ethics and morality to realize themselves in human life and conduct, as ever came from uninspired lips. Ask the wisest of the heathen, if the principles of reason and justice, which lay in such clear, firm lines before his intellect, wrought warm and vital in his heart, and constituted the life of his soul, and hear the answer, that however it may have been with him in a pre-existence of which he dreamed, or however it might be with him in a future world of which he knew nothing with certainty, the existing inward feeling and character was certainly contrary to the Beautiful, the True and the Good. Only through the *vitality* and *renovation* of Christianity, can the cold, clear reason of ethics be transmuted into feeling, and realized among mankind. Only the regenerated soul can actually obey the hard and high law.

The infidelity of moralism, then, so covert and so specious, calls loudly for an evangelical ministry that knows exactly the difference between the law and the gospel; that can meet the opposer upon his own ground, and instead of vilifying ethics, and natural reason and religion, can apply their truths and principles so hotly and terribly to the human soul *at variance with them*, that they shall be a schoolmaster to lead it to Christianity. "Tell me, ye that desire to be under the law, do ye not hear the law? The law is not of faith," it stands in no relation to mercy, "but the man that *doeth* them shall live by them," and the contrary follows inevitably, "The man that *doeth* them *not*, shall die by them." It is because mankind have not obeyed the principles of natural religion, and are under a curse and a bondage therefor, that the peculiar doctrines of revealed religion are needed; and he who in this age, or any other, preaches the truths of natural reason and conscience, and there stops, preaches the eternal and inevitable damnation of the human soul. He may not know what he is doing. He may announce the ideas of ethics and natural religion, as evidences that human nature is upright, and needs no redemption, forgetting that a Plato, a Plutarch, and a Cicero, found in the fact, that they are in man's *reason*, but not obeyed and realized in man's *will*, the most convincing evidences that humanity is at schism with itself, and therefore depraved and fallen, while they knew no

mode of deliverance. He may expand these old and obvious doctrines of ethical morality, as something new and original with himself, forgetting that a single dialogue, like the *Phædo*, or a single tract, like the *De Natura Deorum*, contains more of the pure and dense reason of the finite mind, than he has been able to flatten out into many volumes of essays and so-called sermons. He may suppose in all this, that he is dispensing with the necessity of revelation, and taking the most effectual method to destroy its influence among mankind. But the well-disciplined Christian preacher can take all this asseveration respecting the immutability of ethical distinctions, and all this emphatic assertion of the sacredness, and worth, of justice and truth benevolence and all the forms of virtue, and from it deduce and man's perishing need of God's mercy and redemption. For where is the conformity to all these statutes and commandments? Who realizes these truths of natural conscience in his daily life? Who will not be found guilty before the bar of natural religion, that is, the bar of his own conscience? Who will not need that atonement for his failure to live up even to the light of nature, which is the key to that sacrificial system, which makes a part of all the more thoughtful and respectable religions of paganism?

The connection between natural and revealed religion, is the point where the most dangerous infidelity of the time takes its stand; and the ministry needs, more than ever, a profound and clear understanding of the distinctive character and relations of each, in order to meet the adroit attacks of enemies, to relieve the sincere doubts of inquiring minds, and more than all, to make the law, in all its forms, tributary to the gospel of Christ. But this power rests upon learning; upon a profound acquaintance with what that learned Puritan, Theophilus Gale, denominates 'the wisdom of the Gentiles,' and a yet more profound acquaintance with the wisdom of the Scriptures. Here is the whole broad field of human reason and divine revelation to be traversed, and nothing but that thorough understanding of their true meaning and mutual relations, which characterized both the conforming and the non-conforming divines of England in the seventeenth century, will prepare the ministry of the present, and the coming age, to meet the skepticism present and to come. The English deism of that century and that age was learned, was able, was subtle. It contained all shades, from

the lofty and virtuous deism of Lord Herbert of Cherbury, to the low and sensual deism of Mandeville. But it was thoroughly met by the Christian ministry of that century, because the truths of natural religion were more philosophically and correctly apprehended by the defenders of revelation, than they were by its opponents. The Deist found that the Christian preacher was at home in the Pagan as well as in the Christian theology; and, before the controversy was over, learned, that by far the justest estimate of what the uninspired human mind is capable of doing, and of what it is incapable, is formed by the mind that occupies the higher point of view afforded by a supernatural revelation. The Deist discovered that John Howe had read Plato, and that Bishop Stillingfleet was learned in all the wisdom of the Egyptians, and that both alike, while the farthest possible from disparaging the just dues of reason and conscience, were able, convincingly, to show the powerlessness of both, in reference to the two great needs of human nature, the forgiveness of sins and the sanctification of the soul; in reference, not to a mere illumination that, like moonlight in nature, warms nothing and stirs nothing, but to a deep central renovation and restoration to holiness and paradise, of a race, that, for six thousand years, has had full opportunity to try the recuperative virtues supposed to inhere in the uninspired human mind and the unrenewed human will.

We have, then, these two general reasons why the churches should address themselves to the work of training up a ministry: first, that the ministry may be sufficiently numerous to supply the increasing demands for public religious teachers; and, secondly, that the ministry may be sufficiently disciplined, to exhibit the few and simple doctrines of Christianity in a plain, fresh, and powerful manner to the general understanding, and sufficiently learned, to thwart the present attempt of infidelity to substitute natural for revealed religion.

There are other fundamental reasons for this procedure, that might be urged, did the occasion permit. We have preferred to seize upon two strong points, and rest the plea upon them alone. The two considerations of number, and of power, in the ministry, are enough to recommend the aims and claims of the American Education Society. We are the more ready to rest the case upon these two points, because they are both unusually practical, at this juncture. The opening of new nations

